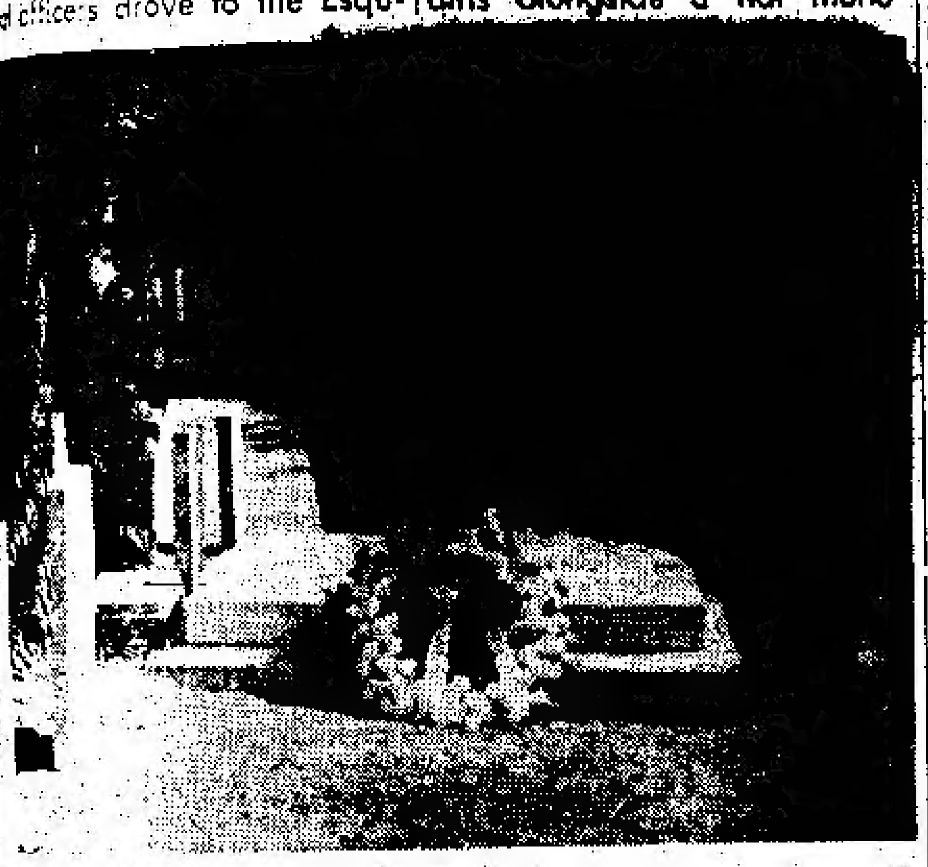
XXXVI — 98 Friday, December 29, 1972 Holiday Issue SECTION ONE, TORONTO, ONT.

Died In 1892. . .

The Issei Woman & The Sailor

By TOYO TAKATA

On a clear July morning in 1971, a squad of visiting naval officers drove to the Esquimalt Naval Cemetery near Victoria, B.C. to place two wreaths alongside a flat monument. They were crew members of the Japanese training squdron participating in British Columbia's Centennial celebration paying their respects and saluting a comrade.



Tomb Of The Japanese Sailor

Officers from the Katori and Yamagumo laying a wreath before the grave of Midshipman Haruma Kusano, who died in 1892.

Two weeks later I entered the same graveyard and enquired of its caretaker the location of this same grave. As he pointed it out, he mentioned that he had removed the weaths the day before. The inscription on the marker read, Midshipman Haruma Kusano, age 22 years.

From 1927 until 1942, we lived only five minutes' drive away and knew of this grave containing the body of the only Japanese officer buried in a Canadian military cemetery here. However, at the time, it was of no concern, and never visited the site until the summer of 1971. Now, with some sense of maturity, I strongly feel that we need to record and remember the bits and pieces of Japanese-Canadiana that abound in the towns and villages of the West Coast.

What came as a complete surprise was the year of his death, 1892. Long before, I had assumed that he must have died around the time of World War I (1914—18) when Japan was an ally and its naval flotilla patrolled the North Pacific against German raiders, and called in at Esquimalt. Incredible as it was that a Japanese naval ship had anchored in Canadian waters so long ago, further research revealed that this was the second voyage of the training ship, "Konbo" into Canadian waters.

According to Japanese naval records, the same ship, Kongo, moored at Esquimalt in 1880, when Sir John A. MacDonald was Prime Minister, before the completion of the CPR, and only a handful of Japanese lived on the West Coast.

For years the final resting place of Ensign Kusano was untended and forgotten. Sometimes in the early 1930's, a Canadian naval officer remarked to an Issei woman working as a domestic in his household, of its existence.

Mrs. Kiyoko Koyama was our nearest Japanese neighbour and a remarkable person. Although of small frame, she was energetic and determined. Unlike most Issei mothers, she accompanied a relative to Canada in 1909, as a trained nurse and single, hoping to make something of herself.

She was a writer, dabbling in haiku under the pen-name, "Sayuri" and regularly contributed articles to the Japanese papers in Vancouver. Moving to Montreal after the War, from Slocan, Mrs. Koyama published a paperback booklet entitled "Remembrances of Slocan

Cont. On Page 2

Formal Debut In 1953. . .

Tor. Japanese Garden Club Celebrates 20th-Year

There are still many among us who will remember that Saturday evening, October 25th, 1953, when we opened our doors for our first Flower Show. The Toronto Garden Club had been organized the previous year and this was to be our formal debut. As though a symbol of reconciliation this first public event took place in the Royal Canadian Legion Hall on College-Street.

Memories of the Second World War were still fresh in the public mind: the shock of re-location had left many of us doubtful and uncertain. Japanese culture was something entirely unknown to the great majority of people. How would the general public accept our offering? Let us borrow from the words of a contemporary newspaper story — "a grand success, with more than six hundred persons paying to view the impressive array of delicate floral arrangements, dwarfed trees, kimono-clad dolls and embroideries." It exceeded the highest expectations of that little group of courageous pioneers, members of the Sangha Group of the Toronto Buddhist Church who, inspired and encouraged by Mr. John Bradshaw, had brought the Club into being.

On Saturday evening, October 28th, 1972, the doors will open again for the Twentieth Annual Flower Show of the Toronto Japanese Garden Club, but this time the doors will be those of the Japanese Canadian Cultural Centre, and most of the visitors will have acquired an understanding of Japanese floral and garden art that will make them both critical and appreciative. Credit for much of this understanding and appreciation must go to the Toronto Japanese Garden Club (in the beginning it was just the Toronto Garden Club) for years of painstaking albeit loving labours in presenting to the public through exhibitions, lectures and demonstrations, a comprehensive picture of Japanese culture.

Since that first exhibition, flower shows have been held in the Royal Canadian Legion Hall, the Lord Simcoe Hotel, the Toronto Buddhist Church, the Royal Ontario Museum and, since 1963, in the Japanese Canadian Cultural Centre when our Club marked the Centre's "unofficial opening" by presenting the first major event in the newly completed bulding.

Over the years there have been Doll Festivals, when treasured ningyo have been brought out from their boxes to share their beauty with ever-increasing numbers of admiring visitors. Contributions have been made to the formal garden of the Japanese Canadian Cultural Centre; with the Bonsai Society, the lovely Japanese garden on the fifth floor of the Ontario Institute for Studies in Education has been created. Garden Club programs have [illegible] Japanese Canadian artists to new and wider audiences. Noted lecturers have been sponsored — speakers and demonstrators of Ikebana, Bonsai and Japanese folk arts, especially the now popular Origami, have gone out from the club to instruct their fellow Canadians in these arts.

When the Royal Ontario Museum brought to Toronto the memorable Exhibition of Isho in 1956, the Club collaborated with Museum staff to present a never-to-beforgotten display of Kiku and Ikebana.

In 1957 the International Institute organized the first program of Ethnic Weeks, during which the Garden Club presented the pocture of Japanese life and tradition. Some few years later, members of the Club worked with the Canadian Guild of Crafts (Ontario) in offering for the first time the work of Japanese Canadian craftsmen.

Spring of 1971 saw the first Spring Flower Show in the Ontario Institute for Studies in Education, an affair successfully repeated in 1972.

And so we approach the end of our first two decades — twenty years of accomplishment in which we all, and especially those Founding Members, take great pride and satisfaction. Much has been done — but much still remains. It will be the privilege of our young Sansei and Yonsei to help continue what has become a unique tradition.

Toronto Garden Club Banquet

FROM THE LEFT.
T. KOBAYASHI, S. OYAGI, M. NISHI (PRESIDENT OF THE GARDEN CLUB) MRS. KIN IZUMI, K. TAKATA, AND N. KARATSU.

• • •

FROM THE LEFT.
JOHN BRADSHAW, HONORARY PRESIDENT OF THE GARDEN CLUB, TOSH OIKAWA, LOIS WILSON AND MAMORU NISHI (PRESIDENT OF THE JAPANESE GARDEN CLUB).

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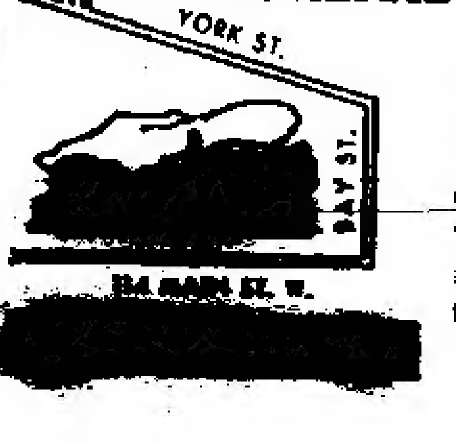

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Sailor. . .

Cont. From P. 1

Lake", taking excerpts from her personal diary in which she briefly mentions the young Japanese midshipman.

After further inquiry and some difficulty, Mrs. Koyama located the grave, and was moved by the thought of this young man, just graduated from the naval academy, buried among strangers, thousands of miles away from his homeland. Then and there, she promised to make a monthly pilgrimage by foot to the gravesite.

From her home, it was at least a six-mile round trip. Moreover, a good part of her route was along a lonely dusty road. Although the area is built up now, there wasn't a single home on the final mile. When her monthly trek happened to be on a Sunday as it was most often, she knew the top would be shut off, so she carried a jar of water with her, in addition to the flowers from her garden.

Often on the return leg of her journey, I saw her as she dropped by for a breather. But, being young as I was, I could not grasp the meaning of what she was doing. Nor did it occur to me at the time that her walk plus the time spent at the cemetery must have taken her at least three hours an outing. But it dawned on me two summers ago as I retraced her steps, by car.

That unfortunate young man was buried there 80 years ago. Mrs. Koyama passed away several years ago, in Montreal. Time moves on, memory fades, and these shreds and slices that make up the story of the Japanese in Canada, disappears. Perhaps it is insignificant, hardly worth remembering.

But our history is that of a bunch of insignificant, but a determined group of people. And the story of this middle-aged Issei woman who kept a pledge until evacuated, is a part of that history.

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Those [illegible] Their [illegible]

By PATRICK J. MUCCI

Poems are written upon the moods or intense feelings of any situation or place. Yet it is not always true that the same situation be a part of the poem or even related to it. Some poems are written entirely on the mood itself. A situation may convert the poet's feeling to the past or even the future, and what is present may find no significance in the poem whatsoever. Sometimes a poet may compile two or even three poems upon one mood; the reader will find no relation to the poems in any way.

Moods are adapted from what the poet sees or feels about something, yet the poem might be based upon how the happening occurred, the scene as it is, or that will happen now or later.

In doing this the poet is writing in what is known as CONVERTED MOODS.

The poet may base his mood upon part of a situation or feeling and develop the poem around what he himself feels in personal attitude. This is referred to as a STANDING MOOD or in simplification, the poet may relate his own idea to a situation when he only knows a little about it. In writing he can refer to the situation in his own liking.

Poets also develop their own moods around imagination. Most all poets have an extensive imagination and are ready and able to detail any part of reason, situation or place. Poets are truly the utilizers of imagination. They will stock their minds constantly with minute observances, later to develop or expand these into wide contructive verse. By doing this they can create their own image or ideal. These are referred to as CREATIVE MOODS or a construction of the imagination.

It is hard for a poet to develop a verse around something he knows nothing about. True, a poet may develop a poem on hear-say, but it is always quite difficult for him to produce fine art on this. Such a poem is in no way related to Converted, Standing, or Creative Mood poetry. If asked to produce a piece of work about something, the poet will sit and think and maybe find reference to what he is writing about. In doing this he is merely constructing thoughts or desires to fulfill a tempo, thereby getting an idea across, but possibly doing only that — getting an idea across, no mood, no feeling.

Everyone has his own imagination, therefore in analysing poetry no one person can truly judge the idea except the poet himself, (unless the idea is truly projected in noun verse.)

The poet is a person of individualism who by himself, if desired, could make cotton-tail rabbits out of any fighting force in existence or vice-versa. But a poet works mostly to let each individual satisfy his own belief. Some poets write on personal love, on love in nature, others on anthology, history, etc. Each field has its own various areas and each area has millions of separate moods. Some people can read a poem a hundred times and not even scratch the surface, and others can find the mood very easily in any poem, yet no one can really possess the same feeling as the poet himself.

The reader is mostly interested in what he himself feels in a poem, so he can develop his own mood around it and lie back contented to use his own imagination.

WHY PEOPLE READ POETRY

People who read poetry and truly enjoy it are in someway poets themselves. They have the ability to feel, in different ways, what the poet has written. It may be as I have already said; not the true mood which the poet has felt but their own mood, which in short makes them poets in the sense that they have discovered their own personal sensation.

Through reading, more and more people are beginning to discover a depth of significant values hidden in themselves. They read because they find pleasures and experiences laid before them. These might be expressed differently, but the imagination of man can do wondrous things.

The average person, who sees a poem in a newspaper or in the middle of a book that he is reading, will most often read the poem because it might bring significance to the article or chapter. However, the person who picks up a poetry book, because he feels like reading poems, is, in his own way, a poet.

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Who Am I?

By PATRICK J. MUCCI

Born are we unlike to all the scenes around,
Except in that which comforts from our birth to counted days.
Timid to the eyes that see us in another world;
So afraid to tell ourselves that we are truly part.

What tongue is that whose name I have?
What answers can I save?
Am I so small to understand whose mirror I must hold?

I only know that I am here, yet I don't look the same.

I see all things that others see;
I fell with all the joys of love and cry to saddened times.
Sometimes I watch the stars at night, a tear upon my cheek;
My questions heard by little puffs of winds within the trees.
No time can wait to tell me that I must see other shores:
Shores, where they are like to me yet answer with strange words
And leave my prayers still buried in my heart far in-between.

I hear some voices saying that this land is not our home;
Yet others talk about a life that's built to that around:
If only I could hear the thoughts of those who pass me by.

Upon my grandpa's knee I sense a truth that's real to me;
When all of us have ears so strong to see so far away,
To understand a heritage that many of us share.

Some say that I am Japanese because my looks can tell,
And others shun appearances to save where I was born.

I'll walk alone a little while, then stop and look around
To see if there is two of me within this life I've found.

Shitoryu Karate

By PATRICK J. MUCCI
(Canada's Karate Poet)

Your mind, the master of your will and of your body too
Yes, we ourselves in full control, the art of Shito-Ryu.

A thought does lie in most our hearts of what lifes' true intent.
We sleep and work, we eat and play, a routine that is ment
But do we really reach so deep to understand our mind;
To satisfy our full control, a body that is blind.

On Okinawa long ago a tride once saved their fate.
They built their bodies and their minds and pocketed a trate.

One thought to tame a movement, and split seconds mastered more.
An art that came alive back then, defence for evermore.

Itosu and Mabuni and Funakoshi speared the Way,
To introduce a self protect, KARATE as they say.
Sakagami, now the torch to us, and style that we see
And honour from a heritage that builds what is to be.

Karate is our self-control, attackers be aware
That we're at peace with all of you and even when you dare.
But chance to take that sudden thrust with weapon or with not;
Invincible is in our minds and to our bodies taught.

Our belts give ranks to what we know and also what we do.
Each Kata gives new movement with techniques which show us through.

We style to perfection with our body, mind and heart,
And barriers of size and strength are anchored when we start.

Japan we give you honour, for your light has given life.
Tsumura is our guardian here which shadows any strife.
We bow to those who passed before, exalting with a heart,
And on we go with wills of steel to gain a truer part.

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Interpretation From The Bible . . .

The Land Of Christmas In Ap[illegible]

By E. S. YOSHIDA
Probation Officer
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"And I will seize booty and carry it away as plunder, assailing the waste places now inhabited and the people who were gathered from the nations, who have become possessed of cattle and goods and who dwell at the centre of the earth." (Ezekiel 38:12)

In the apocalyptic writings of the ancient prophet the above verse is a description of Palestine. A Palestine inhabited by Jewish people gathered out of many nations and prosperous in material goods. It is also a description of Palestine in relation to the whole world, literally, a navel of the earth geographically. It is the thesis of this writer that the focal point of international politics will be that particular piece of real estate called the "land bridge of three continents." But it is also the land where the Christmas story began. So for this reason one may feel not totally irrelevant to dwell on the future of that land.

The apocalyptic literature of the Bible indicates that the Battle of Armageddon (literally, mountain of Megiddo), the final battle of human history (call it World War III if you will), will be fought in Palestine. Just how significantly the world is preparing itself for this battle in the light of biblical literature is pointed out in the material to follow.

The first major event of the "latter days" is the restoration and recovery of the state of Israel. This was fulfilled in 1948 — some 2000 years after the Romans captured Jerusalem and dispersed its inhabitants. The Six-Day War of 1967 was a decisive victory for the new state of Israel, and it recovered for her a most valuable and symbolic piece of land, the old sector of Jerusalem containing the "Wailing Wall" — actually a piece of the ancient temple of Herod. Now, it is reported that national sentiment is growing in favour of re-building the ancient temple. Moreover, it is further reported that funds from Jewish Zionists around the world have been amassed in sufficient amount that locale — rather than financial — is the only delaying factor in its construction, since the site of the temple is presently occupied by the Dome of the Rock, Islam's third holiest shrine. But Jewish orthodoxy is expecting a divine intervention to remove every obstacle delaying an early re-construction of the new temple — a very necessary step according to apocalyptic literature.

The second major event — whether sequential or parallel to the construction of the temple is uncertain — is the revival of the old Roman Empire — also identified as phase two. Conservative scholarship (Barnhouse, Eternity Magazine; Lindsay, The Late Great Planet Earth) believes that the new European Common Market — now nine-nation strong — is the revived new expression of the old Roman Empire — not in geographical terms but in culture, traditions and people.

The following statements from the Toronto Daily Star (Oct. 21, 1972) indicate how near we are to the realization of a ten member European Union:

"The nine members of the enlarged European Common Market today formally committed themselves to transforming the community into a 'European union' by 1980, according to a declaration adopted at their summit here.

"The historic agreement was reached between leaders of the six present members of the Common Market — France, West Germany, Italy, Belgium, The Netherlands and Luxembourg — and the three which will join the market in January — Britain, Ireland and Denmark."

Same of the powerful forces contributing to this European union are listed below:

1 — Threat of Communism.

2 — "The economic threat of the United States. Says one newspaper editor: "a successful response to American technology, organization and research demands a united European effort."

3 — Europeans sense the basic weakness of the United States in its will to resist Communism. Europe does not feel that it can count on the U.S. in a real showdown.

4 — United States will eventually cease to be the leader of western nations.

5 — The expectation and realization by Europeans of the great potential of a united Europe.

Once the European union is achieved it will discover that there is really no panacea for all of its ills — social, economic and political. And the long-festering Middle-East problem will bring the rest of mankind to the precipice of a global conflict. Said the eminent historian, Arnold Toynbee, in one of his radio broadcasts:

"By forcing on mankind more and more lethal weapons, and at the same time making the world more and more interdependent economically, technology has brought mankind to such a degree of distress that we are ripe for the deifying of any new Caesar who might succeed in giving the world unity and peace."

This will set the stage for the coming Anti-Christ; whose super-intelligence and personal magnetism will commend himself in the eyes of the nations. He will promise computer-like answers to the problems and chaos of the new European union, chief of which will be the settlement of the Arab-Israel conflict. Seven of the ten nations in the European union will quickly recognize his super-intelligence and ally themselves with him. The remaining three, who will reject his authority, will eventually be subdued. Thus the Anti-Christ will seize control of western European nations and become the virtual dictator of the European union — assuming that the U.S., by this time, has lost its hegemony. (This theory is based on the Scriptures from Daniel 7 & 8, and Revelation 13).

His first great task will be the solution of the Middle-East problem. He will make a "covenant" with the state of Israel. (Daniel 9:27 — In apocalyptic chronology this will be the beginning of an important countdown.) It will mark the commencement of the seven-year period of the Great Tribulation — time reference here may be literal or symbolical. The first half of this period will see unprecedented progress for world peace — the Anti-Christ having provided a solution for the insoluble Palestine problem. The world will experience great hope and put its complete confidence in the genius of the "Roman" anti-Christ. He will use his Satanic intelligence to create ingenious plans to help even underdeveloped countries. Eventually, all western nations will crown him dictator with absolute powers. But being unsatisfied with dictatorship alone, he will take a step further: he will acclaim deity to himself in the "very temple of God," (II Thessalonians 2:4). This act will mark the beginning of intense persecution for the Jewish believers of that period who will oppose his rule — as present Christian believers will have already been taken out of the earth by the Rapture. Economic boycott and even mass executions are predicated for the Jewish believers of this period. At the same time, the deification of the Anti-Christ will set the stage for World War III, the Battle of Armageddon.

The initial assault will be launched by the new Afro-Arab Confederacy from the south against Israel. "But ultimately the king of the South shall collide with him. . ." (Daniel 11:40). This will mark the beginning of the third major event for the latter-day period. "The king of the North shall march against him like a cyclone, with chariots and horsemen and a great fleet of ships." The king of the North described above is the mighty Russian Confederacy, whose ambitions in the Middle-East has been well-established since Napoleonic days. This Communistic horde will be lured to attack southward by the enormous natural wealth and prosperity of future Israel. (Ezekiel 38:10 — 12).

The ships mentioned in Daniel above would indicate a combined land and sea attack by the Russian forces all over the Middle-East. (The current build-up of Russian navy in the Mediterranean is another significant indication of the nearness of Armageddon. It is reported that the Russians now have more ships than the U.S. in that region.) This Russian invation will be so swift and sweeping that tens of thousands will die in Israel. And according to Daniel (11:45), "he shall pitch his palatial tents between the seas (Dead Sea and Mediterranean Sea) and the glorious holy mountain. In other words, the temple area of Jerusalem will become the temporary command headquarters of this Russian force.

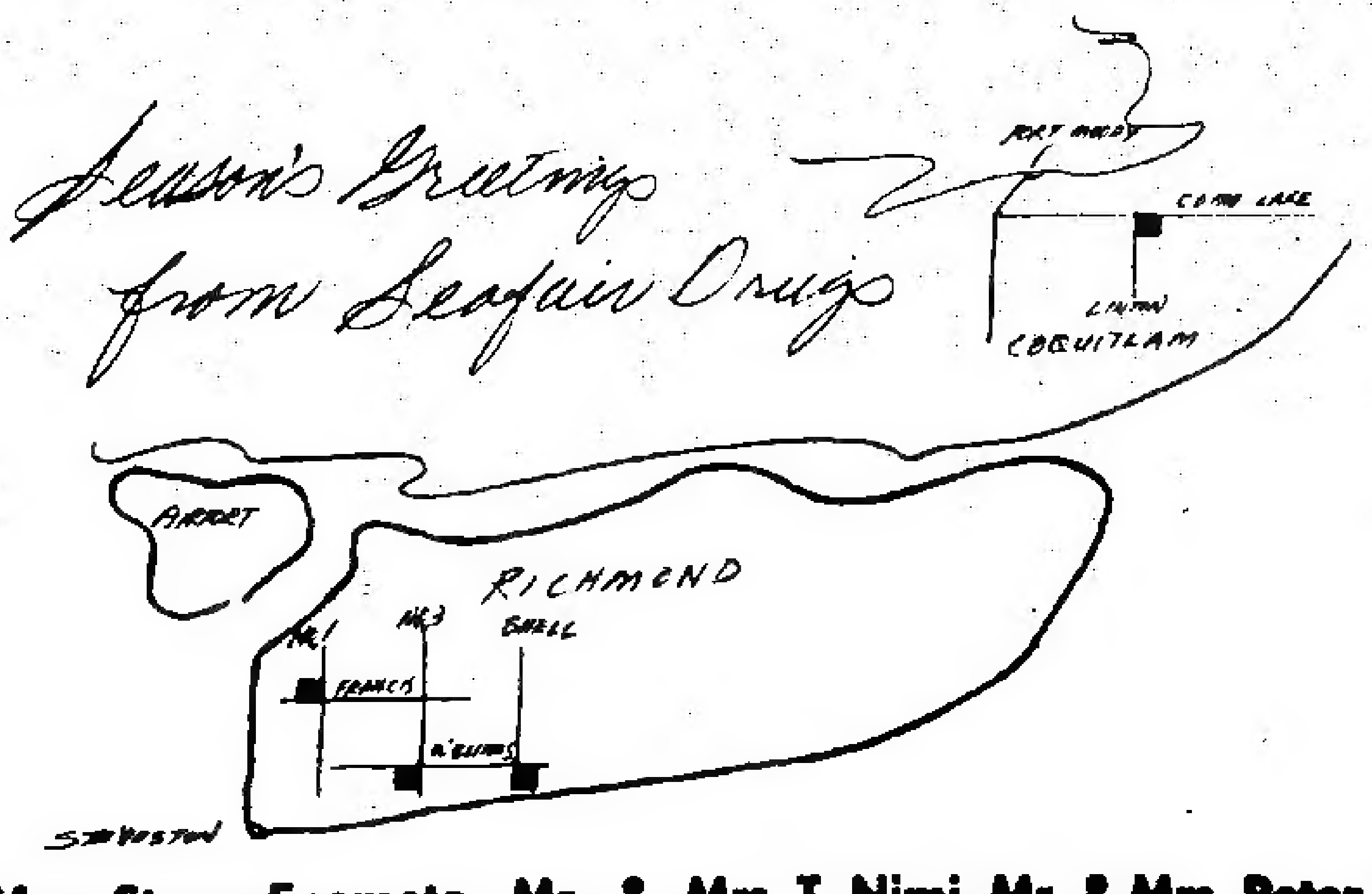
However, the Red Army will make a strategic blunder after their successful blitzkrieg. They will double-cross their Afro-Arab allies and push their invasion into Egypt and Africa, tempted by the "precious things of Egypt." (Daniel 11:42, 43). "But rumours from the east (Orient mobilizing) and from the north (western nations mobilizing under the Anti-Christ) shall alarm and hasten him. And he shall go forth with great fury to destroy and utterly to sweep away many." (Daniel 11:44). This may mean that the Russian forces will retrace its steps from Egypt to consolidate and meet the attack of the combined forces of European and Asiatic nations.

This earth-shaking battle is described for us in Ezekiel (38:18 — 22). Here, it would seem that the judgment of God Himself will fall upon the Russian forces.

"With pestilence and with blood I will enter into judgment with him, and I will pour upon him, upon his hordes, and upon all the nations in his train, floods of rain accompanied by hailstones, fire, and brimstone. Thus I will manifest My greatness and My holiness and make Myself known in the eyes of many nations."

There is also an indication for tactical nuclear weapons if Eze-

Continued on p. 6



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Literature. . .

kiel (38:6) is interpreted in modern terms. The passage further takes into account far-off continents — U.S. and Canada — if "coastlands" are to be translated as continents. At any rate the result of this historic battle will be the complete annihilation of the Russian Confederacy (referred to as Gog in Ezekiel).

The fourth and final event of the latter days is the Battle of Armageddon itself and the visible, physical return of Jesus to earth. With the Afro-Arab armies in disarray and the Red Army decimated, there are now only two great spheres of power remaining in the world: the western nations under the Anti-Christ and the 200 million Oriental horde led by Red China.

The main Scriptural basis for this Oriental invasion is taken from Revelation (16:12 — 16). "The sixth poured out his bowl upon the great river, the Euphrates, and its waters dried up, so that the highway of the kings from the rising sun might be made ready." For this battle of battles the Anti-Christ and his executive officers will use demonic powers to influence and convince the other nations — including Canada, U.S. Australia, South America — to mobilize against the threat from the East.

Then they will muster their combined forces at the historic valley of Megiddo (root Hebrew meaning — to slay) in Palestine, where Napoleon is reported to have stood and said, "...all the armies of the world could maneuver for battle here." Even now, India reports that 12,000 Chinese soldiers are at work inside Pakistan-held Kashmir on the road which can quickly deploy the 200 million Oriental army over land route to the Middle-East.

This battle will be so fierce that Isaiah says: "The earth is utterly broken, the earth is rent

Cont. F. P. 5

asunder, the earth is violently shaken. The earth staggers like a drunken man, it sways like a hut..." (24:19, 20). And the Apostle John estimates that the Oriental army alone will decimate one-third of the world's population (Revelation 9:15 — 18), and cities like London, Paris, Tokyo, New York and Los Angeles will be obliterated (Revelation 16:19). But as human civilization is about to destroy itself in this final war, Jesus will return and set up His millennial reign of peace.

A most significant verse in the light of these apocalyptic writings is Matthew (24:34): "I assure you, all this will happen before this present generation passes on." What did Jesus mean by this generation? Is it the generation that saw the modern state of Israel re-born after 2000 years of wandering among Gentile nations? Is it the generation that saw Israel win a decisive victory over the Arabs in the Six-Day War and took over old Jerusalem? Is it the generation which is about to witness the formation of a nine-nation European Common Market next January? Could ours be the generation which will see the major events leading up to the Battle of Armageddon?

(This article is but one conservative interpretation of apocalyptic literature in the Bible. In no way does it commend itself to be final and inerrant.)

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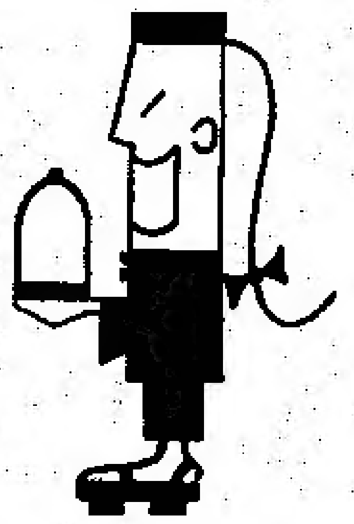

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By MEL TSUJI

TOKYO — There are many Japans known to the western world.

First, and probably the most widely known, is the Japan of the travel agency. It's like Sapporo ramen, instant and relatively palatable, depending on your outlook. It's characterized by a few days crammed with temples, shrines, picture-taking and souvenir hunting.

The businessmen's Japan is much like the JTB (short for Japan Travel Bureau) Japan, except this one is featured by expensive wining and dining, topped off by sensual sojourns into Japan's nocturnal world of the mizo-shobai.

The academic's Japan encompasses most of these, but their published views tend to be restricted to the officialese of textbooks.

The "Nikkeijin's Japan" is different, however. It encompasses them all, but goes further in explaining the contradictions and the realities that lie behind the accepted view of present-day Japan.

It wipes away the surface and reveals some relatively unknown facets of Nippon — of discrimination, of racism, of an arrogant elitism, of a corruption of values that has resulted from a pursuit of money, power and status with the western world.

Much of this comes through in a project presently being undertaken here by a group of niseis and sanseis from the U.S., Canada and South America.

It's called "Nikkeijin's Japan" and it's a collection of essays, poems, interviews and stories, written, for the most part, about their impressions of the country of their parents and grandparents.

The project, started and organized about a year ago by Richard Kenmotsu and Aileen Yamaguchi, two Californians, is presently in the hands of officials of the Japanese American Citizen's League in San Francisco for review.

Eventual aim is to have the collection of about 30 submissions published as an anthology in book form which, if done, would probably become the first of its kind.

In bringing off the project, Richard and Aileen brought together a talented group of people with a broad range of backgrounds: Phyllis Jean Kimura, a [illegible]-year-old USC sansei coed, William Ahana, an architect from Hawaii, Ralph Komai, a PhD chemistry grad from Los Angeles, [illegible] Suzuki-Tsuji, a [illegible]-year-old [illegible] lawyer from Sao Paulo, Brazil, Mori Constantino, young [illegible] student from Kansas, Richard [illegible], a precocious 11-year-old [illegible] now living in Japan, [illegible] Arikado Kato, a Canadian [illegible] Toronto, and many [illegible] [illegible] from an initial [illegible] of [illegible] [illegible]

a wealth of untapped talent, creativity, sensitivity and analytical imagination that probably would not have come to the surface had it not been for the diligent perseverence of Richard and Aileen.

Some of the best came from the typewriter of Phyllis Jean Kimura, who spent a year here studying Japanese at a Tokyo university, and ended up a fine poet.

"Yeah," she answers White Gary in her poem, "because before I was saying, look.

I'm not JUST an American,
I'm Japanese American.
My face has a lot to do with it, and
so does my family background

Esther Yamasaki, a sansei from Chicago, had some equally disturbing throughts, as a result of her visit here.

"Are girls — women — here really as resigned to life as they sometimes seem?," she asks. "Do they really not feel/resent the restrictions which I feel so strongly living here? If one does not know freedom, can one know confinement? Or do women here know a freedom of which American women are unaware? Am I "

Jane Kato, a nisei from California and New York, has also had some special experiences. She's been in Japan for four years, married to a Japanese.

"One of the problems that a nisei continually faces in Japan is the fact that he looks like a native on the surface. Because he looks like a native, then it is expected that he speaks, thinks and acts like one. When he doesn't come up to these expectations, then he is subject to being treated with disgust, contempt or rudeness', she wrote.

Then there is the subtly, sensitive haiku of Mori Constantino, who displays deeply sensitive feelings about a subject almost all Nikkeijin males encounter when they come here — women.

Willie Ahana, a Hawaiian of Japanese-Chinese ancestry, gave some of the best and most honest evaluations in his exhaustive self-interview "Chotto Matte Kudasai."

Willie obviously felt a driving need to put some of his two-year long experiences down on paper since his work is the longest in the project — about 50 pages, double-spaced — and the result is rollicking funny, deeply sensitive and perceptively aware — all at the same time.

Some of the most interesting material also comes from interviews with nisei and former nisei who are now residing in Japan. For a variety of reasons, many American and Canadian niseis decided to make Japan their home before, during and after the War.

The interviews include one with Masaru Ogawa, editor-in-chief of the Japan Times, the largest and most influential English-language newspaper centered in Tokyo, who decided to settle here before the war after graduating from UCLA and Columbia.

There's another with Morse Saito, a teacher and columnist with the Mainichi Daily News, who's found his Liberal views greatly tested in the 20 odd years he's lived here.

The best interview, however, many be a conversation on Richard and Ralph Komai had with a Tule Lake renunciant, who asked to remain anonymous because of the sensitivy of the issue.

There were about 4,000 and 2,000 renunciants from the U.S. and Canada respectively, people who chose, for a variety of reasons, to go to Japan rather than sign a contradictory loyalty oath with the respective governments after being uprooted from their homes in 1942.

These stories have never been told and the interviews go a long way to adding that necessary dimension to make the Nikkeijin's history in North America complete.

"Nikkeijin's Japan" contains much more, and some submissions have still not come in, but from the basis of initial observations the prospective anthology promises to be a valuable addition to related works recently published, Daniel Okimoto's American in Disguise and Jim Yoshida's, the Two Worlds of Jim Yoshida.

Okimoto's book, about his experiences in Japan, could be something of a milestone in this kind of genre, simply because of the fact that it is probably one of the first to be written from the present-day Nikkeijin perspective.

It took courage to write a book like that, and that in itself makes it worthy. And yet it seems to miss, maybe because he chose (or his publisher did) to exclude a number of obvious statements. As valuable as it is, the main thrust of the book gets lost or softened because of too much emphasis on U.S. material.

Thus, while the writing and analysis are generally good, the book's organization and structuring leave much to be desired.

Yoshida's book, the first by a nisei who was caught in Japan when the war broke out and subsequently had to serve with the Japanese army in China, is a simple, moving tale.

Bill Hosokawa, the nisei journalist from Denver, did a fine job of chronicling Yoshida's story, but probably because of space restrictions, publisher's pressure and an unwillingness to tell all, the book suffers.

This latter point is one of the main reasons why there has not been more Nikkeijin authors produced. Generally, the Japanese communities in the U.S., Canada and South America, have not been willing to bare their souls, to tell all, simply, truthfully and clearly, for good or bad.

The sanseis, however, seem ready for this, as is evident in some of the pieces appearing in "Roots: An Asian American Experience", a large, soft-back book produced out of the UCLA Asian American studies department.

A few other authors have helped pave the way. Jon Shirota has written some vastly underrated novels based on the Japanese American experience in Hawaii. Hosokawa, himself also also did much for the emerging future with his fine book "Nisei: The Quiet American."

In Canada, sanseis are also beginning to put themselves on the line and standing up to be counted. Two sansei newspapers, Tora and the Powell St. Review, started publishing this year out of Toronto and from early indication appear well on their way to becoming a viable force within the community.

David Suzuki, a bearded young genetics professor from the University of British Columbia, has been the most vocal leader of an emerging group of concerned Japanese Canadians.

This autumn, some young Japanese Canadians calling themselves the Wakayama Group from Vancouver organized an Asian Canadian art exhibition and toured the country.

And late last year, Shizuye Takashima, a nisei artist from Toronto, wrote about her experiences in a B.C. detention camp in 1942. Written in the diary style of an 11-year-old, the book became a best-seller and is soon to be published in Japanese.

The "Nikkeijin's Japan" project will add further to this emerging generation with a perspective that has long been absent from North American history.

Despite the potential of the present manuscript, it has been difficult to organize. Richard and Aileen had a lot of work in persuading sanseis and niseis to put their experiences down on paper.

For the most part, they met with a lot of blind alleys. Most sanseis who showed up at organizing meetings ended up contributing nothing but criticism and excuses.

Despite these hangups, the two ventured all over Tokyo, Osaka, Kyoto and other parts of Japan to research and chronicle an experience never attempted before.

With tape recorder, notebook and cameras in tow, they coaxed, cajoled and persuaded to bring off the project. At the outset, instructions were complete[illegible] free.

Write about anything that is of interest, they told prospective contributors. The result is a free-wheeling collection of accounts that promises to become an essential part of Nikkeijin history.

But there are some shortcomings, as there are in any manuscript in the formative stages.

Without definite deadlines, specific themes and a hard-bitten editor to throw back copy, edit non-essential material and hone down prose, some of the submissions are still in the rough stage.

This could also be its feature. The pieces are individual creations reflecting the author's opinions, and, in their own way, stylish and craftsmanlike.

Some of this will be up to the JACL people to decide, though it will be the [illegible] and the Japan group of authors who will have final say over their copy.

The Japan group either wants to have the book published under the auspices of the JACL, or, if not, through a publisher, they'll find on their own either in Japan or in the states.

And reflecting the very [illegible] nature of the project, the [illegible] say they are still [illegible] for submissions from other [illegible] who have been or are [illegible]

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Once U[illegible]Ago...

Sansei [illegible]

By DAVID B. IWAASA

Slocan City, Lemon Creek, New Denver had simply been names to me. But this summer they came to mean much more. Neither my father nor my mother had experienced living in the 'relocation camps' in the British Columbia interior. My father was born in Alberta and served with the Canadian Army during the Second World War, while my mother's family had come directly to the sugar beet fields of Southern Alberta instead of going to the interior camps. I was born in 1948, the year before the last of the war-time restrictions on the Japanese in Canada were lifted. As a consequence, until this summer, the so called 'ghost towns' of the B.C. interior held no special meaning for me.

Perhaps it would have always remained that way had I not been referred to Jessie L. Beattie's book, Strength for the Bridge. In 1966 I was taking a summer course at the Banff School of Fine Arts when Professor Wilfred Eggleston told me about Miss Beattie's book and sent me a copy. I read it with great interest and resolved to learn more about the experiences of the Japanese-Canadians during the war.

Six years later I received my opportunity to learn more about those camps when I received a research grant to study the history of the Japanese in Southern Alberta from the University of Lethbridge. As a part of this study, I decided to find out for myself what the camps had been like, and to see if I couldn't experience some of the feelings of those Japanese-Canadians some thirty years ago.

Driving a pick-up truck with a camper on the back, my wife and I turned northward from Nelson, B.C. towards Slocan City. As we drove north on Highway No. 6 I wondered how the 'evacuees' must have felt as they stared out at the countryside through their rail car windows. Leaving the well-kept fields surrounding Nelson, we wound our way into a seemingly endless forest. Even today the area appears cold and empty with few people, but in 1942 it must have appeared even more forbidding. We drove through a long narrow valley, the mountains towering on either side. I glanced upwards at the snow still on some of the mountains and wondered what this place must have been like in the winter, expecially to people who were used to the mild winters on the coast. Now and then, through the trees, we could see the winding railroad track, clinging to the side of the mountain below us. Weeds and mountain flowers growing between rails once busy with trains destined for forgotten places — Sandon and Rosbery, Slocan and New Denver.

As we neared Slocan City we crossed a small stream, Lemon Creek, picnic tables clustered by the bridge. After that, the valley grew wider and there were a few farm homes scattered along the highway. We passed a sign announcing Slocan City, but only trees were in sight. Farther down the road we came to a small government office. Thinking that they might know where the site of the former Japanese relocation camps might be, I stopped and inquired. The man in charge referred me to "Keno's", a grocery store in town. Following his directions we turned down a dusty gravel street, passing the smouldering stack of a sawmill. Behind the mill, Slocan Lake stretched into the mountains. On the main-street, three or four dilapidated buildings were scattered here and there on both sides of the long street. We stopped in front of a modernistic little shop with "Kino's Red and White Store" written in red plastic letters on the front.

Inside we met Mr. Zenichi Kinoshita. After explaining what we wanted to know, he very kindly offered to show us around. Being after five, he closed up his shop and drove us down the empty street. He explained how some of the Japanese had been housed in the abandoned buildings in the town. Sometimes seven or eight people were forced to live in one or two small hotel rooms. At first the residents of Slocan were afraid that the Japanese were all saboteurs or even cannibals, but later they were reluctant to see the 'evacuees' leave.

We learned that there had been three camps other than Slocan City itself where the Japanese had been kept: Bay Farm, Popoff, and Lemon Creek. Of the three, Lemon Creek had been the largest with almost 2,000 residents at its peak. Driving back along the highway on which we had just come, we came to a wide clearing in the trees. Some rusting cars lay in the lot while a little way down on the other side of the road were some crumbling wooden buildings that had once been a store. Pointing to the abandoned lot, Mr. Kinoshita explained that this had once been the site of the Bay Farm camp. We drove on down the highway and stopped in front of a hay field that sloped gently down towards a wide river. "This was Popoff", he said, motioning towards the field. I gazed on a green field, evergreen trees bordering two sides. Beside me, I could hear Mr. Kinoshita explaining how nearly 1,200 people had lived here. He pointed to the other side of the road to some abandoned farm buildings and explained how he had once worked in a butcher shop near there. "You see, my wife and family came here first. We had to leave everything and I stayed behind to salvage what I could. I came sometime later in the evening and my wife didn't know where I was. She heard from someone that I had come and she searched throughout the whole camp looking for me." He continued, explaining where the recreation hall had been, the houses and other buildings; his Japanese flowing peacefully without any trace of bitterness. Driving on, he pointed to a spot farther up the road where the R.C.M.P. post had been and how he used to play poker with the officers during the long winter evenings. "You had to have a pass from the R.C.M.P. to go anywhere, but they were usually pretty fair; they were just following orders."

We came back to the rushing Lemon Creek, crossed it and drove into the trees down a narrow winding trail. We passed a long-haired couple carrying their packsacks. "Hippies", said Mr. Kinoshita, "there must be hundreds of them in the area." After going some distance we drove up to a familiar railroad colour building. On the side, in fading white letters were the words, "Lemon Creek." Behind the building curved two seemingly unused rails, wild flowers growing up between the ties. For a moment I saw the dilapidated railway cars grinding to a halt, bewildered faces, arms clutching precious possessions, tears, smoke, a whistle and then silence. What a disappointment to come nearly five hundred miles from Vancouver, and then to arrive here.

We continued down the trail, it turned and came into a large meadow. A pale fence lined the left side of the road, while the railroad track lay on the right side. Mr. Kinoshita stopped his car in front of a wire gate and we got off. Pointing to the empty pasture on our left he said, "This was where Lemon Creek once was." There was nothing there, just gently rising mounds where the houses had once been. "Some people dug little basements so we could have a little more room. The houses

Cont. on P. 4

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Relocation...
Cont. F. Page 3

were very small and uninsulated." I climbed over the fence and walked farther into the field. Some distance in front of me was a mountain, while behind, beyond the road and the tracks was a large wooden house, and after that the trees and more mountains. You could see where the houses had been by the piles of rocks where the foundations had once stood. I stopped and closed my eyes. Time like grass covers over many things and all I heard were the trees and the sound of water far away.

Later we had supper with Mr. and Mrs. Kinoshita. They showed us pictures of their sons — a businessman, and an architect, their conversation revealing a deep pride in their sons' achievements. After thanking them for their kind hospitality we left for New Denver, hoping to spend the night there. The sun had already disappeared behind the mountains when we reached a small turn-off on the highway. We stopped and got off. Below us lay the huge dark expanse of Slocan Lake. Somehow I felt as if I had experienced a little of the despair and loneliness that the 'evacuees' must have felt in those bleak days thirty years ago. Yet, I knew that there was still more that I did not know, and most likely would never know.

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Fairv[illegible] Reunion At [illegible]'s [illegible]

BY ROSE AIHOSHI of Montreal

"Ah Yes, Those Were The Days"

"BOYS" FROM FAIRVIEW go back 30 years as they render their Gogakko song "Aogeba Totoshi", as a lonely running shoe (lower right) awaits its owner.

The reunion of former Fairview Gogakko students, their families and friends, at the Toronto Japanese Cultural Center on September 3, 1972 had a very special meaning for Martha and me. Little did we realize that the circumstances which brought us together for the first time in 29 years were to result in the organization of this reunion.

We both remember well that day in May, 1971 when Martha arrived in town to render koto music at a gala Japanese-theme social affair with which I was associated.

The evening ended with both of us tired, but content at having played a part in a rewarding experience. Most of all, we were happy to have met again after so many years. Martha extended her stay in town and talked about, smiled and laughed at, and even shed a few tears over our recollections of life back in Fairview. But talk as we might, we found it impossible to squeeze 29 years into the limited time we had. As we reminisced, we somehow came to the subject of the Fairview reunion that had never taken place. In our excitement and joy, Martha and I readily committed ourselves to the challenge of working to make this reunion a reality.

The target date was a year later — May, 1972. . . a Fairview reunion with the Gogakko as the nucleus. It would be 30 years since evacuation, a good year for a reunion. We got so involved that Martha almost missed her plane.

Our original plan for a fall meeting met with chaos. Committments kept us busy in our respective cities, and it wasn't until January that a convenient date could be set. Illness and tragedy in Martha's family cancelled this date. Finally, a group of ten friends who supported our idea met in March. It was a mini-reunion. Seeing Sayo's carefully preserved school pictures increased our enthusiasm, and Tammy and Ken were pressured into becoming joint masters of ceremony.

We were raring to go, but another illness brought things to a standstill. The Issei who heard of our plans were disappointed by the slowness of developments. Every day was precious to them in their declining years and they were anxious to see their friends. We couldn't let them down! An unexpected trip to Toronto on July 1st sparked things into motion. Armed with an extensive list of names, we placed ads in the newspapers and began contacting individuals by phone and letters. We relied on friends and families to spread the word around as our list were, in many instances, devoid of addresses. Expenses, as they occurred, were personally absorbed by the committee members; funds being non-existent, each of us faced the vague element of unknown [illegible], but we were [illegible] and willing to see it through. Positive responses from as far away as Japan encouraged us.

With Kiyo in from Winnipeg and our family descending on Hana a few days early, it was a hectic private reunion at Hana's. Women volunteers spent two days at the Center helping Sue with the preparations. The final meeting at Martha's on the eve of the reunion buzzed with excitement and tension mounted with the response, which far surpassed our original expectations.

The big day finally dawned. The Center hummed with workers from 9:00 a.m. Guests arrived from across Canada, and a father from Japan visiting daughters in Hamilton extended his visit to attend the reunion. Three generations, totalling 365 in number mingled happily, and excitement prevailed with tears of joy on many faces. The Sansei children had never seen their parents so emotionally involved, and were caught up in the happy mood of the gathering. Cheer overfloed in the Hospitality Room.

Sayo's pictures drew laughter from both young and old upon recognition of faces, many forgotten. Everyone laughed both at themselves and each other. The Issei, so few in number, were especially happy.

Tammy was superb as M. C. with speeches in both Japanese and English. The teachers and Issei, invited as guests, mere honoured. Speeches were made and souvenier mementos presented. Reika-chan, now a young woman working in Ottawa, was warmly welcomed by many whose lives were at one time touched by her parents.

Ken took over the ni-shiki. The rendition by the "[illegible]" ended in uncontrollable laughter. The song skit "Aogeba Totoshi" by the "boys" was never before sung with so much feeling and sentiment. The Sansei talent was, in contrast to the amateur performance of our gakugei-kai, almost professional in presentation. The "oldie music" played for dancing also took us back on a sentimental journey. The reunion brought three generations together, to share, and to cherish the life that was so very long ago, in a little district in Vancouver, Fairview. . . which we called "home".

There was heartbreak and sadness too. Amy arrived in Toronto late Saturday night, took ill suddenly, and was unable to attend. Our change in date conflicted with family commitments in Kyoto for Toyoko who had hoped to make a trip back to Canada to coincide with the reunion. We were unable to extend an invitation to Rev. Nakayama who was in Europe and due back in Canada the day after our gathering.

Many hours were spent in planning, meeting well into the night, writing countless letters and making long distance calls, but all was not in vain. "It is your reunion", Mr. Miyazaki said, and so it was. The love and deeply rooted feelings which brought everybody together on that memorable day made it all possible. It was a meaningful reunion, and one that will continue on in our memories. A tree bearing a plaque commemorating the Fairview Gogakko Reunion will be planted in Nikka-Teien. Let us hope that it's roots will be deep and it's branches as widespread and full as our own lives have been, and that, as we watch it nurture and grow, we may once again be reminded of the joy we shared on that wonderful day in September.

Martha and I are back to our normal lives, but we both look back with satisfaction, and with deep gratitude to the wonderful friends who made our dream a reality.

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"No Longer A Japanese Canadian [illegible]"

By MARGARET IMAI

It seems slightly ironical that I should be writing for The New Canadian about a group of people who are not new to this country, but quite evidently native Canadians. They are the Sansei. I even hesitate to label them Sansei because the only factors which render them Japanese are their surnames and facial characteristics. In many cases, through inter-racial marriages, even these two qualifying factors have been altered or obliterated. Nevertheless, since our two preceding generations persist in employing this term, I, too, shall momentarily relent and discuss the "Sansei".

The controversy surrounding the Sansei seems to have originated during the past year, when two Sansei groups, working independantly of each other, initiated a paper, The Powell Street Review, and a journal, Tora. The inaugural publications of both were received with a mixture of reserved interest and indifference by many young people. The issues in question were clearly presented and thoroughly discussed by both revues, and most certainly prompted stimulating arguments among my Sansei friends and myself. The major themes of both publications stressed the necessity of an acquaintance and understanding with our cultural heritage and unity among us to fight 'whitey', (Whitey's identity was never clarified — Wasp, immigrant of European descent, or a combination of both?) in order to achieve our individual identity within Canadian society. But whatever impetus I had for supporting and contributing to one of these revues was eliminated when the other appeared with similar ideals. What sort of unity is invisioned if the activists of a few thousand young people cannot unite their own ideals and affairs to provide more effective organization? Of what use is either publication, or in fact any group, if the results only disillusion and scatter the interest among the Sansei? In fact, many Sancei have commented that the perennial argument surrounding their identity is no longer relevant, because they have been successfully assimilated into the Canadian society. If that is a prevalent attitude then it partially explains why the two revues experienced only a brief popularity. Their appearance was interesting, but after one publication, it was no longer necessary for the reader to pursue the arguments. As far as most of us are concerned, the Powell Street Review and Tora have entered oblivion.

In many ways, it is regretful that they did not achieve more prominence among the Sansei, for there are interesting alternative policies they might have pursued. For instance, not one of us will deny that we do not hold any interest or casual curiosity with respect to our cultural and social traditions. A journal could print so many interesting articles pertaining to these particular activites, community, language, fine arts and so forth, that would enable the Sansei to maintain an interest in them, if he so wishes. It could also provide valuable print space for the numerous talented and creative efforts of the young people, such as photography, art and journalism. This endeavour, should it succeed, would provide the plausible proof that a Sansei is capable of contributing as an individual, not necessarily as a member of a certain strata in society. Nevertheless, it is unfortunate that some have not accepted the fact that what a Sansei does is not motivated solely by the fact that he is a so-called Sansei.

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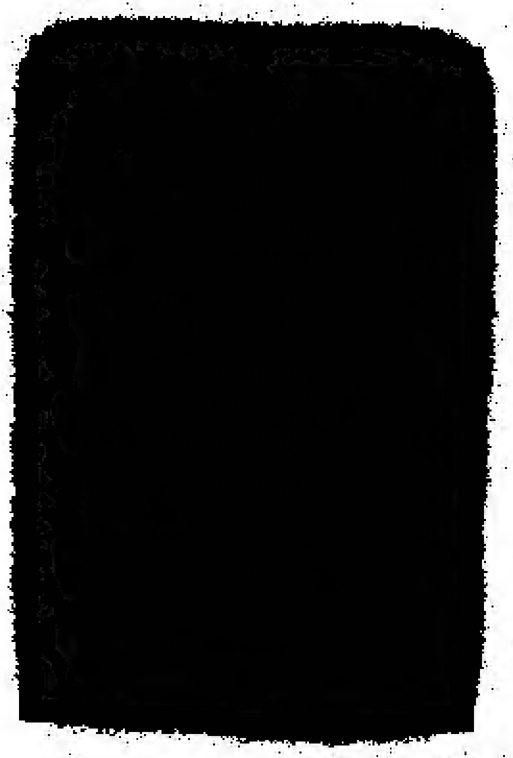

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AS[illegible] - Th[illegible]

By TOYO TAKATA

Yesterday

The Asahi team in their pride: — Standing: (l to r) Eddie Kitagawa (of), Sally Nakamura (2b), Reggie Yasui (c), Junji Ito (3b), Tom Miyata (of), Mickey Sato (of), Tom Matoba (of), Charlie Tanaka (1b), Harry Miyasaki (mgr.). Kneeling: George Kato (p), Ty Suga (p), Roy Yamamura (ss), Roy Nishidera (p), Frank Nakamura (2b), Yo Horii (c).

Today

Asahi reunion on October 8, 1972, some members of the "old gang" look over an old uniform from the good days. Shown from left to right in this Jack Hemmy photo are: Frank Shiraishi, Ty Suga, Roy Yamamura, Mickey Maikawa, Herbie Tanaka, and Reggie Yasui (Higuchi).

Baseball belonged to the mainstream of our prewar life-style as the language school and the Japanese bath. No Nihonjin enclave could flaunt full community status without a ball team. From rain-drenched Ocean Falls to the sun-soaked Okanagan, from the logging camps of Vancouver Island to the farmlands of the Fraser Valley, as well as the homogeneous districts in the working-class areas of the Lower Mainland, supported and equipped their own ball club.

By the summer of '41, our last full season before the exodus, close to 40 Nisei capered on the diamonds of community enclosures, public playgrounds, schoolyards, or even in cow pastures or empty lots.

Some of these nines engaged only in exhibitions wherever opposition could be found. Others played in all-Nisei leagues where three or more teams existed within a reasonable travelling area. Finally, and critical to our pride and morale, were the representative teams that challenged the hakujin in district leagues.

For baseball was more than a sport or diversion. It was the unifying force. There pre-evacuation hives of Japanese-Canadians, bound together by social and economic compulsion, more often than not, were torn apart by pecking order squabbles and sundry factionalism. But baseball brought them together, even if only for a few hours a week, as they rallied around their team.

This provided about the only sure link between our tight little society and the general community. Bounded and restricted, we lived in a from of self-imposed isolation where this adopted American pastime was about the only activity in which there was genuine group contact with the "outside" world.

These ball teams were the public relations arm of the Japanese Canadian society. There was no need to [illegible] and what they represented. That was ingrained and understood. They avoided confrontation, rarely challenged decisions, put up a good show, and won themselves many non-Japanese fans. As a result, these teams were invariably invited to participate in the programme of local celebrations. The Asahis, for instance, during their peak years, were so popular an attraction that they could not accept all the out-of-town offers.

At a time when British Columbia's Nikkei communities were constantly under fire and charged with misdeeds and treasonous intent, the ball teams were above suspicion. Yet, ironically, they played under such chauvinistic banners as the Nippons, Mikados and Taiyos.

BEGAN AS BOYS' CLUB

By the early 1900's it was apparent that baseball was to be the prime sport among B.C.'s Japanese. It was flourishing among the American Japanese; moreover, many of the Issei immigrants had already played the game in Japan.

In 1908, the Vancouver Nippons became the first Nikkei team to be formed in Canada. It was composed of youthful Issei and young men from Japan temporarily in Canada, usually associated with Japanese business firms. This was quickly followed by another Nippon team, across the Straits of Georgia, in Victoria.

About 1911 these two teams clashed at Powell Grounds. This historic encounter is shown in a picture of the participants of whom three are still living in Canada. They are Mr. Ken Kitamura and Mr. N. Hashimoto of Toronto, and Mr. M. Mitsui, a veteran of World War I, in Hamilton. Another player, the only Nisei in the game is Mr. T. Nagano, the son of Canada's first Issei, Manzo Nagano, now living in California.

The Asahis began as a boys' club for the juvenile Nisei of the time. However, in 1914, the Asahi ball team from among its members was formed, complete with uniform and equipment to engage other teams including the Nippons. Its first manager/coach was Matsujiro Miyasaki who passed away in Japan several years ago.

Two members of the original 1914 squad are living. Pitcher Teo Furumoto is retired in Japan. One of the ultra-rare long ball hitters who donned the rising sun flannels, Niichi Matoba, a Nisei born before the turn of the Century, now makes his home in Toronto. He played until 1930 and carries the scars of his diamond days in his gnarled fingers.

Soon after its formation, the Asahis became the top team in the Nikkei community as it creamed off the top players. With this added strength, the Asahis sought competition outside of its confines and enter into league play. However, it also suffered from growing pains, as in 1921 confronted with dissension, the Asahis split into two teams, with one unit barnstorming to Japan with indifferent results.

The rift was healed the following year with Harry Miyasaki (no relation) taking charge and entering the revitalized Asahis into the Terminal League.

[illegible]

THE NEW CANADIAN

Friday, December 29, 1972

Holiday Issue, Sect. III

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Asahis...

Con. F. Page 1

If there is such a thing as the right man at the right time, Harry Miyasaki was that man for the Asahis. Symbolic of the meaning of their name Asahi (morning sun), it was their dawn, and the true beginning of the Nisei era of baseball activity. The Issei and the young businessmen from Japan had dominated the game but the Nisei were taking over.

Harry Miyasaki's love and dedication to the sport was beyond question. His knowledge of the game and his astuteness — Vancouver sports scribes called him the "John McGraw" of Japanese baseball. His goal — win the Terminal League championship.

MIYASAKI ERA

It was plain to this baseball guru that the Asahis could never overpower the opposition with their bats, he would have to rely on strategy and an emphasis on other phases of the game. To build his kind of team, he scoured the sandlots and playgrounds of the Lower Mainland seeking neophyte Asahis. During this period, he brought in 16 and 17 year old Nisei youngsters as Reg Yasui, Ken and Roy Yamamura, the Nakamura brothers, Frank and Sally, the latter now a veteran movie actor, Ty Suga and the late Mickey Sato who played his first Asahi game when only 16.

His devotion and patience to these kids was incomparable. He spent countless hours with them on and off the field. His sacrifice on their behalf went beyond reasonable bounds; he even bought spikes for a player before purchasing his own shoe. In 1926, he was rewarded as they, together with a handful of veterans, won the first of several Terminal League championships at Powell Grounds. That initial triumph was the breaking of the sound barrier, splitting the atom and scaling Mount Everest as the height of Japanese-Canadian achievement of the time.

As an added dimension to the right-time, right-man theme, the Asahis reached their peak during the golden age of baseball. Only heavyweight boxing competed with baseball as the king of spectator sports; when pro football and hockey was still in the pioneer stage. Moreover, it was a poor man's game, ideally suited to the depression years, and without television, a game at the local park, was the best entertainment in town. Moreover with the likes of Babe Ruth, Ty Cobb and Walter Johnson headlining the sports pages, it was the Asahi-era.

Their kamikaze brand of do-or-die baseball was attracting a large following of fans and were the best attraction around Vancouver. The more prestigious Senior League playing in the properly groomed enclosure of Athletic Park, constantly wooed the Asahis and following their 1926 victory, defected.

However, calibre of players in the Senior League was semi-pro with well-heeled sponsors who could quickly strengthen their lineup with out-of-town reinforcements, and the Asahis could not [illegible]. After three uninspiring [illegible], they returned to their Powell Street [illegible] where they resumed their winning

Cont. on P. 3

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habits in the [illegible]. The League moved to [illegible] Park where the Asahis played under the lights and the games were aired over a Vancouver radio station. Following a playoff dispute in which the Asahis were on the threshold of another championship but lost, they withdrew from the League.

[illegible]

The following season, 19[illegible], they were invited back to the Senior League. They bolstered their lineup with a couple of American Nisei players but they could not compete against teams who constantly added Pacific Coast League castoffs and American collegians picking up tuition [illegible] to complete the season. Once more, it was back to Powell Grounds to play in the Burrard League where they remained until disbanded in 1941.

Today, with the fragmentation of the Powell Street-style communities and the decline of amateur baseball, not a single Japanese-Canadian baseball team exists anywhere in Canada. Postwar revival was attempted in Toronto, Vancouver and in Southern Alberta, but it sputtered out with no hope of revival.

Confined to the social and economic ghettoes of the 20's and 30's, to become an Asahi was the pinnacle of achievement, a fulfillment of a dream to any Nisei youngster who ever gripped the seams or choked a bat. It gave him that rare sense of purpose and identity in that bleak prewar existence. Those who joined the privileged elite, each will confess that it was a proud moment of their young lives to step over the baseline for the first time with the crimson "Asahi" emblazoned across their chest. The Asahis were our folk heroes, their names were household. Indeed, they were the toast of Powell Street.

And what of Powell Grounds, the scene of its triumphs and defeats, the epicentre of the community. It no longer echoes with the shrill shouts of the fledging Nisei. No sound of Japanese music waft along with the lazy summer breeze. The crash of Kaz Suga's bat colliding with the pitch, and the gasps of disbelief that ends in a crescendo of applause as Frank Shiraishi in a mad dash stabs the ball in the fading sunlight has been silenced, forever. Today, Powell Grounds decays as the haven of Vancouver's derelicts.

More than 30 summers have passed on since the Asahis stole their last base, squeezed in the winning run or pulled off a double play. The Asahis are more than a legend or a nostalgic memory of a fading past, they are a valid chapter in our unique history that is worthy of being cherished and remembered.

Who is to deny that perhaps the nimble Asahis with their determined spirit against physical odds instilled in each of us some of the inspiration that has taken us to wherever and whatever we have attained.

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Sansei In Tokyo...

Redefining The Japanese Canadian

By MEL TSUJI

(A former editor of The New Canadian, the author is a third-generation Japanese-Canadian now residing in Tokyo where he is a journalist.)

The past has always been something Canada's Japanese-Canadian community would like to forget.

Ugly memories evoke this response: discrimination, segregation, race riots and Feb. 25, 1942.

It was on that date when all the anti-Japanese hysteria in British Columbia climaxed and the province's 23,000 Japanese-Canadian were uprooted from their homes and forced into mass dentention camps for the sole reason of looking like the enemy.

It was that experience which made many members of the community adopt a kind of cultural amnesia, a forgetting of a past they wanted best to remain a footnote in history.

In the intervening years, they've been pretty successful at it, choosing that alternative mainly because they wanted something better for their kids. And the kids, the third and latest generation Sansei, have been brought up and conditioned into believing there was a "little trouble" back then.

That is, until now.

A movement is presently gaining ground in the country that is resurrecting that past, laying open all those ugly memories and using it as important sociological tool to define a new concept of "Japanese-Canadian."

Leading it are the Sansei, the ones in 20s who had no experience of those troubled times in British Columbia. Providing the impetus are two new, Sansei newspapers, Tora and Powell St. Review, edited and published out of Toronto.

Through the papers, the Sansei are analyzing the present and past as significant issues for their futures. In essence, they are asking their elders, the first and second generation Issei and Nisei, why they quietly accepted the detention without protest, why they became "super-Canadians" at the expense of their Japanese identity and why they thought it so important to assimilate the Sansei so totally into the Canadian mainstream as to make them cultural casualties — looking Japanese, but totally white, Anglo-Saxon Canadian in language, thought and perspective.

Unlike their elders, these Sansei are standing proud in their Japanese ancestry and interpreting it as a real and important part of their Canadian identity.

While happy with the unexpected Sansei development in one sense, the Nisei apparently are not too enthused about how they are going about it. It has forced upon them an extremely uncomfortably situation inuolving many uneasy questions about a past they thought they had forgotten.

The resultant reactions from the Nisei have been inevitable. Anger, irritation and aloofness characterize it, mainly because they feel the Sansei may be rocking the boat of success which the Nisei worked hard to get, much by ignoring fears, doubts and injustices in the quiet, patient acceptance of the traditionally Japanese "shikataganai."

Typical of the Nisei reaction was a letter to the editor on the Sept. 29 issue of The New Canadian, a semi-weekly newspaper for the Japanese-Canadian community also published out of Toronto.

Written expressly to the editors and writers of two sansei papers, the anonymous writer said: "There are a few young Japanese-Canadians who seem to have been caught up in an Ethnic Identity craze. These people apparently see some need in retaining some kind of 'Japaneseness' in Canada.

"Now don't misinterpret me," he continued, "I don't say that the effort of these young people is for naught, only that they themselves are uncertain of what they want and who they are, and being so are highly subject to failure as a broadly accepted movement.

"Nowhere," he added, "has anyone of them come firmly forward to suggest explicitly the environment within which their 'Japaneseness' might be adopted ... I'd like to see how realistic these people are. . In short, I challenge these young people to offer viable solutions to such difficulties as: inherited prejudices, racial paranoia and North American ambivalence toward minor minorities."

He continued: "I contend that legislation will not succeed in breaking down the above mentioned problems without endangering the democratic system which entitles the majority to rule the minority, accepted freedoms of thought and speech (can one declare the utterance of the word JAP as illegal without placing restraints upon the individuals rights?)"

"There are a bunch of insecure idealists around with visions of changing human development virtually overnight. This is fine and good and augurs well for a system that can develop those creative minds. But I'll be damned if my future and the future of my children must be placed on the line simply by the whim of a handful of 'uptight' Sansei claiming to represent the whole lot of us."

It was a typical Nisei reaction, one which has appeared, in one form or another, over the last 10 years whenever one of the brethren has dared to veer from the accepted formula.

A formula it has definitely been, ever since the Japanese-Canadian community picked itself up from the indiscriminate uprooting of the detention. Like their counterparts in the States, many of the Japanese-Canadians spread out toward the more attractive climes of eastern Canada, to Toronto and Montreal, and other big cities of western Canada — Winnipeg, Regina, Edmonton, Calgary.

But unlike the Japanese-Americans who returned to their California homes, most of the Japanese-Canadians did not return to Vancouver, which up to the time of the war was the center of the Japanese-Canadian population in British Columbia.

Today, there are about 6,000 Japanese-Canadians in Vancouver and about 10,000 in Toronto, the largest community in the country. Ontario has the largest provincial community of about 13,000 followed closely by B.C., Alberta and Saskatchewan.

Canada's Japanese have a strikingly similar history to their counterparts in the U.S. They came to Canada about 1880, with most of the early settlements restricted to the B.C. area and Vancouver. Because of language difficulties, they stuck to fishing, farming and the logging industry, becoming extremely successful in all those occupations.

And like the Japanese in California, the early pioneers had violent racial experiences at the beginning of the 20th century. There was the Vancouver race riot of 1907, an incident that was probably more violent and widespread than the more widely known demonstrations against the Japanese-Americans in San Francisco at around the same time.

Like the United States, this kind of racist activity was led by well organized labor and white supremacist groups. The White Canada Association was among the most militant, along with such patriotic organizations as the Native Sons of B.C. and Native Sons of Canada, similar in tone and action as the anti-Oriental Native Sons of the Golden West in California.

These kinds of pressure groups obtained many restrictions against the Japanese-Canadians. In

... Cont. On P. 5

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Redefining The Japanese Canadian

Continued From Page 4

1902, the B.C. Legislature passed a measure taking away the right to vote from all British citizens of Asiatic origin. Even Issei and Nisei veterans who served in the Canadian Expeditionary Force in France during the First World War were not allowed to vote provincially or federally in B.C. until 1931.

There were other restrictions too, mainly economic because white Canadian labor groups resented competition in the province's main industries. The Issei were prevented by law from being employed on timber leases, from obtaining licenses as hand loggers, from being employed by a government contractor, as well as being excluded from employment in provincial and municipal services or as school teachers. Large numbers of Japanese were also eliminated from the fishing industry because of a general quota in the number of licenses granted to them.

After Pearl Harbor, all of this anti-Japanese hysteria culminated in the total evacuation of British Columbia's Japanese-Canadian community to detention camps on Feb. 25, five days after the U.S. did the same to their 110,000 Japanese-Americans.

However, they came out of those detention towns — Tashme, Hope, New Denver, Slocan, Greenwood, Kaslo, Sandon — and out of the labor camps, beet farms and road gangs, where they were allowed to work for a fraction of the prevailing wage, to become one of Canada's most respected and most successful minority ethnic groups.

Today, the Nisei, while not having the higher educational opportunities of their children, have carved out successful lives, many owning their own businesses, others insurance men, auto dealers, restaurant proprietors and a few engineers and architects.

Their Sansei children are equally, if not more, successful. Today, many are primary, high school and university teachers, accountants, dentists, engineers and secretaries, still others are artists, designers, architects, lawyers and doctors, while a few have started entering social work and human rights commissions.

Figures and lists, however, tend to give a false overview of the situation. Discrimination in its pervasive force still prevails in a country that is only 30 years away from its admitted "greatest mistake."

An example of this occurred last fall in Toronto which seemed to confirm that while Japanese-Canadians can be and are successfully middle-class, their futures and careers have definite limitations.

A board of inquiry appointed by the Ontario Human Rights Commission was told of alleged racism in the budget and accounts department at Toronto's City Hall and that the director of accounting reportedly once said: "All Japanese are sneaky and treacherous."

Archibald Lyn, a City Hall accountant of Chinese origin from Jamaica, said William MacMunn made this remark about senior accountant Roy Sato, a Nisei, before MacMunn became the accounting director. Lyn made his testimony at a hearing called by the Commission on a complaint from Shakil Ahmad, a Pakistani, who claimed he was fired from his supervisory job in 1970 for racial reason and charged that his dismissal "was an unjust act and it was racism."

The hearings are still continuing and though the outcome will not be known until late, it is specifically this kind of case which today's Sansei are prepared to act against, a posture the Nisei generally would not have taken.

This is why David Suzuki, a bearded young Nisei genetics professor from the University of British Columbia, recently attempted to stir the community out of its complacency when he strongly criticized the Vancouver chapter of the Nisei-dominated Japanese-Canadians Citizens' Association after accepting their award as the man of the year.

"I toyed for a while with the idea of refusing this award because to me JCCA has become a hollow mockery of what it once stood for," said Suzuki, who is emerging as one of the movement's leaders.

He went on to say that he decided to accept the award only because it gave him the opportunity to urge the association to change from its "preoccupation with bowling, dances and picnics" to one committed to dealing with the newer, important issues of the young, emerging Sansei.

"We are far from utopia today," he said. "Canadians make the term Japanese-Canadian meaningful, they put us into that category that means much more than Protestant, teacher or geneticist. And the present economic war with Japan will increase the strident bigotry toward Canadian citizens of Japanese ancestry, thereby making our brotherhood even more important."

"Some of us I'm sure try to teach our children some Japanese or odori or cooking, but that's not what being a Japanese-Canadian is about," he emphasized. "At the same time, we are busily trying to outwhite the whites, and so we try to forget the past and raise our children in ignorance of race riots, the evacuation and our recently won franchise. We are so busy assimilating, we don't worry about bigots who hassle Jews, Indians, blacks or hippies — yet the bigotry can shift to Asians in a flash."

Suzuki made more criticisms, but there is no need in cataloguing them because they have been true ever since the Japanese-Canadian community has been getting overly comfortable in its middle-class success in the last 15..20 years.

The situation is much the same in the U.S., but a strong, vocal Sansei movement and a well organized national organization more than offset an apathetic community. Doubtless, the country's history in race relations probably indicates a stronger need for an influential national voice, but the same roots are present in Canada.

Some of this surfaced recently when the Edmund Burke Society, a student dominated, right wing organization in Toronto, demonstrated against the Canadian Government's policy of allowing Uganda's expelled Asians into the country.

Calling for a "White Canada" policy, Society members provoked wide disturbances that necessitated police action.

Much like in the past, Canada's JCCA has not responded to the outburst.

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The To[illegible]...

The [illegible]

By SACHI OYAMA

Minaguchi-ya is the Japanese inn made famous by Oliver Statler's best-selling book. It is situated in the village of Okitsu on the Tokaido road between Tokyo and Kyoto.

I had spent a night at Minaguchi-ya in early October of 1966. I had met the obaa-san then and asked her about Statler-san. I remember a maid who served me then and all the while talked eagerly about her future hopes. There was a kind taxi driver at the railroad station who took me to Minaguchi-ya, and the next day drove me to the pine grove of Miho.

Here I am once again in Okitsu. It is early November but the weather is unusually mild and it feels more like early October. My daughter Linda is with me, and also Ferdie, a co-worker of my son who chose to tag along with us.

It was already dark when the train arrived at Okitsu. I spot the same taxi stand that I remember and speak to the man at the desk. His answer is abrupt, "Its only a short distance from here." We pick up our bags and start walking.

It is only a short walk from the station to the Tokaido road. The road is full of traffic. The night is filled with the ceaseless roar from the continuous line of cars and big bright shining trucks. We stand at the corner and wait patiently for the lights to change. Finally a little boy of about ten years comes out of the dusk, presses a button on a post and the lights change. He darts across the street and we follow quickly with our bags.

We walk in single file along the edge of the highway as the traffic rushes past. This is not the quiet Okitsu I remember. They must have built the port at Okitsu that they were talking about.

Our bags begin to get heavy but there is still no sign of Minaguchi-ya. I step into a small dimly-lit store to ask for direction. A kind lady tells me not to despair, it is only a very short distance.

When we come to the high concrete wall, my feet quicken. On top of a post, I can see the words "Minaguchi" in bold black kanji against the white square of the lamp. I look back at Linda and Ferdie who are following me with the heavier bags.

"Here we are at Minaguchi-ya."

We slip into the courtyard and the noise of Tokaido traffic fades behind us with mysterious quickness. There is a bank of slender bamboo against one wall — obaa-san and I had posed for a picture [illegible]

I slide open [illegible] of the [illegible] [illegible] [illegible] [illegible] mase!"

"We had to walk from the station because the taxi driver would not take us."

"People today are not as kind as they used to be," the man replies.

We take off our shoes and slide into waiting slippers. There are kimono-clad maids about, but none of them bow to us and say "Irasshai-mase" as Statler mentions in his book.

"When I visited here in 1966 around this time, there was an old lady..." No sooner than I mention the obaa-san when both the man and the woman at the desk become all attention.

"She died two years ago," they say together.

"She is dead." It is unexpected, and yet she would have been nearing her eightieth year.

I continue, half reminiscing, "She kindly told me to ask for her if ever I visited here again... because there is much to talk about..." It had been a fleeting meeting, yet the memory is vivid in my mind.

We follow a kimono-clad maid who leads us through a dimly-lit, low-ceilinged corridor. The gleaming polished wood of the floor is no longer visible. It has been covered by a narrow straw mat.

The clean, uncluttered spaciousness of the tatami-clad room is welcome to our weary spirits, and as we walk, the soft tatami seems to caress the soles of our feet.

"It's so quiet here," says Linda, "when over the wall there is all that noisy traffic."

Our room is on the second floor. A light is shining outside our window. I can see the dark curving shape of the evergreens which is in soft contrast to the lighter color of the lawn beneath.

Beyond the fence could be Suruga bay, although I cannot make out the ocean because of the darkness. I can hear the waves breaking against the shore.

I change into a yukata and over it wear a heavy dark brown robe. Wearing a Japanese costume always has the effect of bringing out a hidden part of me. I feel a sort of nostalgia. And a sense of intimacy with a part of me that is incurably Japanese.

We sit down to a colorful Japanese dinner. I ask the maid about the sweet young girl who served me during my previous visit. "Her name was Teruko," I add.

I flip through my notebook and turn to the page where Teruko had signed her name and address and show it to the maid.

"Oh, she is married and is a mother of two children."

[illegible] twenty-one and six [illegible] [illegible] and [illegible].

"[illegible], she would be twenty-se[illegible] now."

There is a flower arrangement [illegible]. It is not the plastic affair which are becoming so common today in Japanese inns. This is genuine. Two delicate curves formed by green branches and bright yellow chrysanthemums at the base. I ask if this is in the style of Ikenobo. The maid tilts her head, puzzled. A sixty-year old lady of the house does the arrangements, she explains. I sit in front of the arrangement to admire it, and try to identify the lines of "shin" "soe" and "tai."

Ferdie is enjoying his customary two "tokkuri" of sake, and the maid is devotedly pouring it for him. She is round-faced, clear-skinned, and slightly plump. She giggles a lot. When we talk in English she seems to understand what we are talking about. She explains she learned English at a local Catholic mission school during her high school days. I encourage her to carry on a conversation with Ferdie.

I am thinking about Iyeyasu who had banned Christianity from Japan. He had executed many around this area too.

Linda pours beer into my cup, but somehow I am not in the mood to enjoy it. My thoughts are in the past, its glories, its heartbreaks. Through it all, Minaguchi-ya had stood as a landmark in history, playing host to countless famous personalities.

I look again at Ferdie, the gaijin-san, seated before the low table and sipping his sake from a tiny "choko." Just as Will Adams must have done... some three hundred years ago... I stretch myself out on the friendly tatami and continue my dreams of the past.

The sliding shutter makes a noisy clatter as a servant closes the window. I ask that one section be left unshuttered so that I can enjoy Suruga bay in the early morning light.

We take our turn, soaking our travel-weary bodies in the hot Japanese bath.

I snuggle into the bed which is laid out for us on the tatami floor. As I lie there, I pray in my heart that tomorrow would be a clear day. So we could see Mount Fuji at its best. And unchanged. The sound of waves from Suruga bay lulls me into a dreamless sleep.

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謹賀新年

トロント三葉會

謹賀新年

トロント青柳會

謹賀新年

神奈川同志會
トロント市

謹賀新年

廣島会
トロント市

光輝ある新年を
お祝い申し上げます

トロント
如月倶樂部

KISARAGI CLUB
417 Dundas Street West,
Toronto 2B, Ontario

謹賀新年

カナダ日系同胞の皆様に親しんでクリスマスと新年をお祝い申上げます。過去幾年、皆様の御誠意ある御厚情のお陰様をもつてニッポニア老人ホームも立派に經營出來ている事をホーム一同は心から感謝し御慶びを申上げます。どうぞ今年も宜しくお願い致します。

ニッポニア・ホーム
オンタリオ州ビーミスビィル
入寮者一同
役員一同
職員一同

謹賀新年

公認 トロント壽會

KOTOBUKI-KAI
BOX 175, POSTAL STATION "F",
TORONTO 4, ONTARIO

謹賀新年

[illegible]会
トロント[illegible]
所長 川井仁史
他一同

[illegible] University Ave.
Toronto, Ont.
Phone [illegible]

謹賀新年

ト市日系市民協会
一世部員一同

SEIKI NAGAMI
23 Rosewood Ave., Toronto 18, Ont.
Phone 251-5598

トロント市

謹賀新年

カナダ紀州會

謹賀新年

カナダ三尾[illegible]会

トロント市

謹賀新年

トロント

水無月句會

會員一同

謹賀新年

林初太郎

壽江

774 Richmond Street West
Toronto 140, Ontario

謹賀新年

昨年中は一方ならぬ御愛顧を頂きました
今年もよろしくお願い申し上げます

生菓子、煎餅製造業

永見正毅

家族一同

SEIKI NAGAMI
23 Rosewood Ave., Toronto 18, Ont.
Phone 251-5598

謹賀新年

トロント

日系ガーデンクラブ

1 Burleigh Heights Drive,
Willowdale, Ont.

謹賀新年

和泉キン美生流研究会

トロント市

謹賀新年

熊本縣人会

29 Oaklawn Crescent
Toronto 359, Ont.

謹賀新年

滋賀湖東會

トロント市

あけましておめでとうございます

昔年中は皆々様より多大のごひいきにあづかり有難く厚くお禮申し上げます。
どうぞ今年もよろしくお引立て下さるようお願い申し上げます。

JAPANESE DISHES
"MICHI" RESTAURANT
328 Queen St. W., Toronto
PHONE 863-9519

変る世界に変らぬ生命

中山吾一

[illegible]め[illegible]を[illegible]で[illegible]人類の歴史に於し、今日[illegible]している時代はなかつたと思う。[illegible]に[illegible]あえてのものは、その創[illegible]なる神の[illegible]ものである。科学の驚くべき発達は、エレクトロンの[illegible]を発見し、それによつて[illegible]が働いて居る事が解つた。人類は各時代々々にそれぞれに変化を経験した[illegible]だが、現代は前例のない大[illegible]の時代である。

人類は過去二世紀の間に二つの革命をしたと或る人は言う。それは①産業革命②精神革命 ③そして今から二十七年前に広島に原爆が落ちて原子時代となり④今はそれを通り越して宇宙時代となっている。一九六九年三月二十一日、アームストロング以下三人の米国の飛行士が月の世界に足をふみ入れた。そして一体人類は今後どんなに発展して行くであろうか。或る人は「我らは顔をつよすような時代に生きている」と言う。

科学の発達は人の生活に革命を来した。コンピューターと機械の発達で、人は昔の人のように働かなくても生活に必要なものが得られ、交通や通信も急速・正[illegible]に出来るように有った。[illegible]は[illegible]と、多くの人の祈りと支援により今年は南米、アフリカ、欧州と世界一周の旅をしたが、二十三回も乗った飛行機の旅は貴[illegible]に楽しいものであった。

晴やかな大空の旅を楽しみつつ科学の進歩を感謝したと思う。

現代人は科学の進歩によって過去の人々の経験しなかった恩恵に浴して居るのである。そして多くの人はそれに気がつかないで、不平不満で日を過している。私は幸に中・南米やアフリカに行って今尚原始人的生活をしている人々に接し、あまりにも文化の差の大きいのに驚いた。

では科学の発達した北米や欧州の人々は未開の国々の人々より幸福に生きているであろうか。私は必ずしもそうではないと思う。自殺者は多くなり、精神病者が増し、犯罪者、殊に青少年犯罪者が多くなり、文化がこれほど進んだのに、今尚戦争をやめる事が出来ない。何故であろうか。思うに現代人は今三つの大きな問題にぶつかって居る。その一つは今日世界をおおっている「マテリアリズム」(物質万能主義)である。「金さえあれば何でも出来る」と確信して、只物質のみ心を用うるところに現代の悩みがあると思う。其の次は、「エピキュリアニズム」(享楽主義)である。人間はもっと自由に、自然のままに、開放された生活をしてもいいと現代人は思っている。古い時代の道徳に反対して、新道徳を打立てようとして其処に奮闘している。或る意味でそれはよい事であろう。然し問題は人間が人間である理由は、肉体だけでなく、霊的存在である事を忘れて、只肉体を満足させる事にのみ夢中になっている事である。性道徳の乱れを北欧に旅して目のあたりに示された者は驚くにちがいない。第三は、神をぬきにしたヒューマニズム——人本主義である。人間は人間にして神ではない。人間には限度がある。そして過信して「人間至上主義」は「神など必要でない。人は何でも出来る」と威張りだすところに現代の危機があると思う。

私は世界のあちこちを旅して、文化の進んだ国だと自慢して居る国々の人達が物質万能、享楽、人本と言った主義のために知って不幸、不満、憎みの人生を過ごして居るのではないかと思う。

物足りて、文化の世界に
住む人が　神を無視して
心さわげり

其處へ行くと、文化の進んでいない国々、殊にアフリカの人達は、貧しい貧しい生活の中にも神を求めて熱心である。五百人、千人と集まる集会に臨んで、彼らの熱心な祈りと讃美の声に接した私は、神を真剣に敬い聖書を守る事だにしない北米の人々の未来の運命を想って、一人密室に涙して祈る事もしばしばである。

斯る時代に信念に生きる事は容易なことではない。しかし

天地は過ぎ行かん、されど我が言は過ぎ行く事なし

と主は言われた。

移り変る時代にあって変らぬ真理に忠実であるものは幸である。世界が此の真理の上に立って真の平和が築かれんことを祈る者である。

変る世に変らぬ神の愛をもて　今年に迎うクリスマス祭

お人形

タニ

清水坂の途中の人形店でお買いになったというこのおみやげのお人形。

人形師が京都の土でこよなき京の味わいをこめて作ったきよみづ人形。

明治・大正の女学生姿のこのお人形にあなたを思いあなたの幸を私は願う。

謹賀新年

夏の頃、第二の故郷カナダを訪問して旧知の皆様と三十七年ぶりにお会いできました喜びを、いまも思い起して懐かしんでおります。

皆様が、いつまでもご健勝で良い新年を迎えられるようにお祈り申上げます。

東京都中央区新川一ノ二五ノ一三
中央服装学院

野瀬のぶ江(旧・川瀬)

電話五五一—九〇一八　五五一—〇八六一

禧新春

"わたしはアルパでありオメガである"
(ヨハネ默二一)

トロント日系人合同教会

トロント市ドーバーコート路七〇一

日語牧師　堀越吉一
英語牧師　眞次ケン

一世婦人会　二世婦人会
男子会　夫婦クラブ
新生会　高校青年組
教会学校　ジュニア高校組
役員・会員一同

謹賀新年

昭和四十八年元旦

日本貿易振興会(ジエトロ)

トロント・ジャパン・トレード・センター

所長　笹瀬勇
他　一同

JAPAN TRADE CENTRE
151 Bloor Street West, Suite 101,
Toronto, Ont. M5S 1T7

謹賀新年

昭和四十八年元旦

在トロント
日本國總領事館

總領事　山口孝一郎
領事　坂本鑑次
領事　沼倉吉彦
副領事　平野民夫
副領事　矢島由[illegible]
ほか館員一同

THE CONSULATE GENERAL OF JAPAN
TORONTO DOMINION CENTRE
Suite 1803 — P. O. Box 10,
Toronto 111, Ontario, Canada

「アイ・ユー・ラブ」

カナダ・ロイヤル・バレー団　[illegible]野　行一

[illegible]だ来てから二年[illegible]が、今だに英語は[illegible]まくない。初めて[illegible]を[illegible]わずんと比較[illegible]も大体決まつているので、[illegible]とスラ[illegible]ラと付くのだが、[illegible]が[illegible]に[illegible]して[illegible]して興味[illegible]おつ[illegible]はずしの[illegible]、食い[illegible]と言葉のである。そして具に勝[illegible]てよく聞かれるのは「アイ・ラブ・ユー」は日本語で何と言うのか？

その[illegible]に[illegible]して私は最近面白いことに気がついた。クラシック・バレエには[illegible]を[illegible]める[illegible]として[illegible]の言語にあたる「ミイム」というのがある。マイム（身[illegible]）のことだが、マイム[illegible]うのは、ミイムはもつ[illegible]され[illegible]語りが決ま[illegible]になつている。この[illegible]は[illegible]

で、若しこのミイムを知つている者どうしなら、言葉が通じなくてもこれで簡単なコミュニケーションは出来るはずだし、特に変などにはもつてこいである。ところで英語では『アイ・ラブ・ユー』と主語、述語、目的語が来るが英語ではどうか？独語では？仏語？デンマーク、中国、フィリピン、日本……では？各国各言語が異なる語順を持つている。それではミイムの語順もその国によつて違つてくるのだろうか？『アイ・ラブ・ユー』をミイムですると次のようになる。まず『私は』と自分を指し、次に『あなたを』と相手を指し、最後に両手を心臓の上に合わせ、上体を震わすようにゆすり『愛している』と表現する。つまりミイムでは『アイ・ユー・ラブ』とやり、これはその国の言葉の語順に関係なく、ミイムの語順も世界共通なのである。ところでこの『アイ・ユー・ラブ』の語順はまさに日本語のそれである。そして『バレエのミイムの語順は総て日本語の文法にかなつている。もう少し長い文の例として『白鳥の湖』第二幕で白鳥の女王オデットが王子ジークフリートに、自分の悲しい身の上話を打ち明けるのに次のようなのがある。『あの湖は・私の母が・嘆き悲しんで・彼女の涙で・出来たものです』ミイムの語順は全くこの日本語のとうり。

日本語というのは世界でも珍しい文法の例に入るらしいが、言語を視覚化し、身振り表現すると、つまり言葉の通じない者どうしがミイムでコミュニケーションする場合、日本語の語順におおむね合致するということは、日本語成立の過程を思うに大変興味深いことだと思う。

[illegible]の中での クリスマス

一頁よりのつづき

[illegible]」のあといくつ[illegible]ぜうたつて「森[illegible]ス」は終つた。[illegible]ア[illegible]を上げる[illegible]と[illegible]は反対の[illegible]方へ[illegible]しりしたのである。わけもわらず、もちろん気も狂いた。木立のとぎれるあたりに懐中電灯をともしたリアカーが一台、湯気を立てており、人事課長氏がいつものはにかんだような微笑で一人の助手と共に待つていた。あたたかい、うでたてのヴルスト（ソーセージ）をパンにはさんでむさぼり食う白衣の天使たち。熱いコーヒーもふだん食堂で使う陶器のカップについでくれる。早い者勝ちだから、みんな我先にとお代りを貰う。それでも私には「日本のお嬢さん、コーヒーはもらつた？」とか「早く食べないと寒くなつてしまうわよ。ホラ、あなたの分ももらつてあげた」などと気を使つてくれるのだつた。

私がカナダにやつて来たのはそれから十三カ月後、まだクリスマスの装飾ランプが街に美しく輝いている時期であつた。この美しきにも私は歓声を上げたが—そして毎年、冬の夜、この美しいクリスマスのかざりをみるために街をドライブしてまわるのだが、何でもない白いローソクをともした「森のクリスマス」がやはり一番美しく、忘れられない。

謹しんで新春を
お祝い申し上げます

海外移住事業団
トロント事務所
所長　長谷川勝久
吉崎妙子

移住者の皆さん
今年も元気で
ガンバりましょう

JAPAN EMIGRATION SERVICE,
Suite 2701, P.O. Box 98
Toronto-Dominion Centre
Toronto 111 Phone 364-1627

謹賀新年
和田凡使
901 — 6th Avenue
Seattle, Wash. 98104, U.S.A.

謹賀新年
金光ミガク
かよ
112 Turman St.
Mineola, Texas,
U.S.A.

謹賀新年
在モントリオール
日本国総領事館
総領事　田村[illegible]
外館員一同
CONSULATE GENERAL OF JAPAN
1155 Dorchester [illegible]

FURUYA TRADING-TRAVEL SERVICE
明けまして
おめでとう
ございます
今年もよろしく
お願い申し上げます
古屋貿易[illegible]
古屋交通社

[illegible]年

両手あわせて祝う
宗祖誕生八百年

一九七三年元旦

トロント佛教会

開教使 石浦入道
同 宮地文雄
護法会
婦人会
サンガ会
ダーナ会
青少年部
日曜學校

[illegible]

サンコー商店（水野）

ジャッキーライン
インターナショナル
コンパニー
221 Spadina Ave. Toronto
Phone 362-1082

謹賀新年

森大静子
森大健
4 Jerome Street
Toronto 165, Ont.

村木静夫
志津子
102 Cambridge Ave.,
Toronto 355, Ont.

中島卯三郎
ナト
862 College St.,
Toronto, Ont.

中村登市
芳代
30 Oldmill Dr.,
Toronto Ont.
M6S 4J9

中村ツネ
近藤時代
近藤正治
君子
24 Eva Rd.,
Apt. 1203,
Etobicoke, Ont.

中村源松
トメ
185 Ennerdale Rd.,
Toronto, Ont.
M6E 4E1

中野武雄（雨情）
ユキヱ
216 Rushholme Rd.,
Toronto 173, Ont.

中内セキ
家族一同
134 Stevenson Road,
Rexdale 610, Ont.

西川清太良
コト
592 Indian Grove
Toronto 165, Ont.

坂本忠義
町恵
22 Albermarle Ave.,
Toronto 279, Ont.

佐々木茂
なか
92 Robina Ave.,
Toronto 10, Ont.

角伊勢松
かつよ
166 Arlington Ave.,
Toronto, Ont.

高島幸次
照子
30 Gilder Drive
Apt. 209
Scarborough 702, Ont.

玉置實治
光子
家族一同
122 Lanyard Road,
Weston 487, Ont.

谷石福四郎
シズヱ
家族一同
18 McKayfield Road
Toronto 359, Ont.

寺川唯治
サダヨ
47 Eaglestone Rd.,
Agincourt, Ont.
Phone: 293-7435

常盤政治
幸江
3 Southview Ave.,
Toronto 173, Ont.

戸泉時三
寿美江
家族一同
37 North Hill Terrace,
Don Mills, 403, Ont.

雪山正松
192 Cassandra Blvd.,
Don Mills 400, Ont.

鷲木海蔵
タマ
Apt. 36,
57 Spencer Ave.,
Toronto 150, Ont.

上出伸吉
90 Glentworth Rd.,
Willowdale, Ont.

渡邊常春
ハルノ
44 Dorking Cres.,
Downsview, Ont.
M3M 2B6

矢島繁雄
朝枝
P.O. Box 131 Station B.
Toronto, Ont.
M5T 2T3

山村政喜
すみ
22 Geneva Ave.,
Toronto, Ont.

米山信明
青子

中島小龍
1 Parr St.,
Toronto Ont.
M6J 2E2

角利顯
あいそ
11 Thornbeck Dr.,
Scarborough, Ont.
Phone 282-5045

謹賀新年

モントリオールバンク
（外国部オンタリオ）

BANK OF MONTREAL
International [illegible]
50 King St. West,
[illegible]

謹賀新年

沖廣浜一郎
久
483 Evans Ave.
Toronto 620, Ont.

謹賀新年

岡本政枝
家族
ボール・グレン
華恵
21 Black Creek Blvd.
Toronto 334, Ont.
Phone 767-3682

謹賀新年

大垣[illegible]
23 Carthage Ave.,
Scarborough, Ont.

Season's Greetings

2239 Bloor St. West (at Runnymede)
Toronto (Phone 766-4292)

J. N. T. AUTO SERVICE

謹賀新年

一九七三年元日

昨年中は並々ならぬお引立を蒙り有難く厚くお礼申上げます
どうぞ今年もよろしくお願い致します

共営者 田上和海
並木功夫

[illegible]

[illegible]佳成
76 Sullivan St.,
Toronto 130, Ont.

杉野[illegible]
同 [illegible]
130 Woodycrest Ave.,
Toronto 6, Ont.
Phone 463-[illegible]

有薗[illegible]代[illegible]
恒子
197 Withrow Ave.,
Toronto 279, Ont.

土井[illegible]
静江
20 [illegible] Ave.,
[illegible], Ont.
Phone [illegible]

江畑忠七
同 [illegible]
649 O'Connor Dr.,
Toronto 300, Ont.

瀬元[illegible]
春枝
249 Evelyn Avenue
Toronto 161, Ont.

[illegible]坂茂三夫妻
2 Bain Ave.,
Toronto 279, Ont.
Phone 463-3420

古川忠三
ミナ
66 Kennedy Ave.,
Toronto 3 Ont.

橋本[illegible]太郎
[illegible]
8 Lochinvar Cres.,
Don Mills 405, Ont.
Phone 444-3873

伊吹政治
[illegible]
Apt. 907,
20 West Lodge Ave.,
Toronto 146, Ont.
Phone 536-4991

池田[illegible]子
34 Marsh Road,
Scarborough 704, Ont.
Phone 267-4042

井手律
[illegible]
Apt. 1604,
3170 Golden Orchard Dr.,
Mississauga, Ont.
Phone: 625-1812

和泉キン
80 Millbrook Cres.,
Toronto 279, Ont.

岩井六郎
静
86 Cedarvale Ave.,
Toronto 269, Ont.

岩佐喜八
伊[illegible]
1004 Dunning Rd.,
Mississauga, Ont.

岩崎[illegible]作
同 トキノ
56 Yarmouth Road
Toronto 174, Ont.

花月とよ
8 Mountview Ave.,
Toronto 165, Ont.

小平川明子
66 Riverview Gardens
Toronto 325, Ont.

小谷敏夫
[illegible]
1478 Queen St. E.
Toronto, Ont.
M4L 1E3

黒川愛子
Apt. 1016,
20 West Lodge Dr.,
Toronto 146, Ont.
Phone: LE5-6346

謹賀新年
神野花子
千代子
和子
神野常雄
千鶴
家族一同
193 Cowan Ave.,
Toronto 146, Ont.

謹賀新年
川尻岩一
もう
646 Runnymede Rd.,
Toronto 326, Ont.

宮本ハリー
タエ
(ヘンリー)
335 Dundas St. East
Toronto 2, Ont.
Phone 363-9696

松居静枝
正夫(フランク)
実(ジャック)
177 Browning Ave.,
Toronto 355, Ont.

森助五郎
19 Craigton Dr.
Apt. 210
Scarborough, Ont.
Phone 759-3543

森田治助
いせ
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Toronto 173, Ont.

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一九七二年度 特別号(三)

消えたモデル像

奥 志 磨

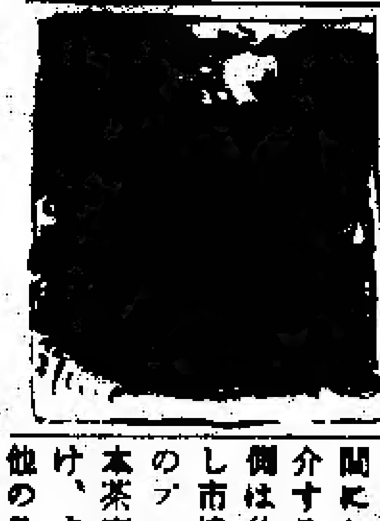
ニューカナデアンの特別号に「拾つた古鉄」「拾つた話」などを書いたことがあるが、こんどは「ひろい物を失つた」話。

八年程前であつたか、知り合いのコットウ屋の主人が、こんなものがあるがと奥から取出して来た額縁、開けてみると一個の裸婦。驚ろいたことには女の裸体像、墨とかつ色で自由・奔放的に描きなぐつたもの。掛物によくみる高雅な山水花鳥とは全くかけはなれた画風である。どう欲目にみても普通のお客には興味をそそるほどのものとは思えない。

画面の右上部に筆太に、大阪のモデル、左下に大阪にて、シコウ ムナカタ 描 と落印があつた。私が古い浮世絵を集めている関係で版画の棟方志功のことは多少聞いていたので彼の作品であることはわかつたが、大金を払つて買うほどの欲はわかなかつた。主人に値段を尋ねたら案外安かつたし、もともと好きな道、思い切つて手に入れた。静かな日曜の朝など、独り日本刀の手入れをするのが私にとつては最も楽しい一時であるが、志功の絵はしまつたままかえりみることもしなかつた。

たまたま友人から借りた週刊誌に志功の記事があつたので読んでゆくうちに心をひかれた。そして例の大阪のモデルを引出し見直した。丸顔でパッチリしたひとみ、健康に張り切つた豊かな肉つき、これが彼の独創的な版画の中に現われる女性であり、古代インドの彫刻に共通するものをもつているといわれる。

評論家谷川徹三氏は次のように志功芸術を伝えている。「縄文人の濃い血を受けている東北の民謡ネブタや、凧絵の伝統の中に棟方志功の芸術が生れたことは確かであろう。しかし彼の中に燃えさかり、あふれ出たものは肉筆という自由な仕事では、軽く飛び去り流れ去つて定着されず、版画という物質的抵抗の多い不自由な仕事の中ではじめて定着せられているのが実相だが、それほど奔放を極めている、そこに彼の天才の質も見られる。彼の版画は日本の版画において類を見ないばかりでなく、世界の版画でも類を見ないものとなつている」と。



棟方志功は一九五一年スイス、ルガノ国際版画展で優秀賞を、五五年にはベニス国際美術展で国際版画大賞、日本では一九六五年度朝日文化賞、一九六九年度毎日文化賞、一九七〇年十一月三日の日本文化の日に文化勲章を受賞、現在日本版画界の国宝的な存在となつている。

さて、私のもつているのは版画ではなく彼の肉筆によるものであるが、何にしてこんな所に流れて来たのか疑問だが、ふと思い当ることは、もう二十年余りも前にウイニペッグ美術館で彼の個展が開かれたことがあり、或はあの時に当地の美術愛好家が購入したものではないだろうかと想像をめぐらし、これこそ拾い物、最近まで特別な愛着を覚えていたものである。

ウイニペッグではフォクラマと呼ばれる民族祭が毎年行われ夏の呼物として人気がある。この催しは市内に散在する二十八カ国の少数民族がそれぞれのコンミュニテー・センターで一週間にわたり母国の文化を紹介する祭事をする。日系人側は仏教会堂をセンターとし市協が主体となつて各種のプログラムが組まれ、日本茶室と庭を作り売店を設け、すし、てんぷら、その他の日本品販売、日本美術品の展示、舞踊、生花、柔剣道等の実演、特に昨年から新たな試みとして屋外ビール・ガーデンを開店、色チョーチンの装飾下で酒盛りというシャれた夏夜のエンジョイメント満点、市内各センターには午後六時から十二時までバスが半時間毎に通いお客の便宜をはかる等、そして最後の夜は市庁前の広場で最も優れたパビリオンに優勝カップが授けられ、ミス・フオクラマの選定で終幕となる。昨年はパビリオン杯ならびにミス・フオクラマの栄冠は日系側が獲得して気焔をあげた。

今夏の民族祭に私は、文政年間につくられた合金の花立一個、日本刀一振(在銘美濃国住丹羽兼久作)そして棟方志功の「大阪のモデル」を展示した。お祭りが終つた直後、たしかに家に持ち帰つた筈の「大阪のモデル」だけが姿を消してしまつた。

日系市協では、大切な展示品には全部保険をかけてあるが金では私の心の痛手をいやす手助けにもならず、どうせ縁がなかつたのだとだまつて諦らめてはいるものの、あの忘れられないモデルの瞳がどこかで私を見つめている様な気がしてならない。願わくば、誰のもとにあろうと何時までも安全で、私にまけない愛情をそそいでやつてほしいものだ。

森のなかでのクリスマス

イシュトクさちこ

雪はすでに止んでいたが寒さはますます厳しくなるようであつた。日も暮れて窓々に黄色い灯がともるとかえつて寒さは厳しく感じられるものだ。

「もうでかけますよ」とさそいに来てくれたセシルが首をかしげた。「もつと暖い靴はないの?」

私の赤い編上げ靴は、可愛らしいが厳寒にはむかないし、足にちようど良い大きさだつたから下に厚い靴下をはくことも出来ないのだつた。それでも私の持つている靴のうちで一番暖かいものだから、私も困つた表情をしてみせた。

「クララ、クララ…」

セシルに呼ばれてむかいのへやのクララが、これも身じたくをととのえて顔をのぞかせた。「こんな靴でも大丈夫かしらクララ?」「さあ、とても冷めたいのよ。何しろ森の中だから」「これしかないのよ」私は少し悲しくなつて力なく答えた。

「しようがない。もう一枚靴下を重ねなさいよ。それでも寒いかもしれないけれど……」クララが最後の決定を下した。もう約束の時間まで何分も残つていなかつたから。

何日か前、私がこの病院で働きはじめて間もなく、「森のクリスマス」へ一緒にいきましようと看護婦たちが、誰も「森のクリスマス」は森の中のクリスマスであるという以上のことは説明してくれなかつたから、どうしても一緒に行かなければ話にならなかつたのである。私がたつたひとりでしかも片道切符でヨーロッパなどまで飛び出して行つたのも、もとをただせば、このヤジ馬根性に魔がさしたからなのだし、くどくどと説明を求めるより、行つてこの眼で見て来るのが良いということも、わかりきつたことなのだつた。

ほとんど毎日の様に「森のクリスマス」行きをさそつてくれていたエリザベートの姿は見えず、私はクララとセシルに伴われて街へ出た。どんどん街を通り抜けて、雪明りの中にボウッと見える歩きにくい道を通り、やがて農家の前庭のような所に出た。すでに数人が集まつていて陽気なそうぞうしさがワンワンとうなつている。私はそこが目的地なのだと思つたが、そこは約束の集合場所で、出発点なのだつた。誰かが私の手にヨーグルトの空コップに入れたローソクをくれた。ひとりが一本づつ火のついたローソクを持つて、又また雪の道を列を作つて進んでいく。陽気なそうぞうしさは絶えることがなく、火が消えたといつては笑い、火をうつしてもらつては笑う。上は婦長さんから下は見習い看護婦の少女まで、それに医師の秘書たちや私のようにふだん白衣を着ない者もまじつて、果しもない白い道をロマンチックな灯をささげて進んでいくのである。病院には大勢の看護人その他の男性が働いているのだが、集つたのは女性ばかり。それを私は偶然のことと思つていたが、実は「森のクリスマス」は女性だけの行事なのだつた。

やがて目の前にまつ黒な森が現われ、一行は森の中に吸い込まれるように入つていく。森の中は暗く、ローソクの灯が美しく映える。そして地面はしめつぽく、所どころに雪が積つていて足場が悪い。堆積した落葉の上を歩くのはスポンジの上を歩くようなもので、不安定である。一行の歩みが止つて、見ると枝々にあかあかと数十本のローソクを灯した、七・八尺の若い樅の木が四・五本も並んでおり、そのわきの二本の太い木の間の空間にやはりローソクを手にした数人が[illegible]を待つていた。彼等が少し奇妙な服装をしていたのは、これからクリスマスの寸劇を演ずる役者達だつたからである。その中にはエリザベートもいて緊張していた。

この「聖夜劇」は短かいものだつたが、その間じつとしめつた落葉のスポンジの上に立つていると骨のズイまで寒さがしみて気が遠くなりそうだつた。「聖夜劇」に私はあまり心を奪われなかつた。きまりきつたストーリーだし、ギリシャ劇のような単純な動きだし、その上、言葉は丸つきりと言つていいほど解らなかつたからである。私の心を奪つたのは他でもない、ローソクの灯をともした若い樅の木々の美しさだつた。白い小さなローソクは時に風にゆらめきながら、あたりを明るく照らしていたし、その暗い背の森のみずみずしい森が印象的だつた。これほど美しく清らかに聖夜を演出し得たものをかつてみたことがなかつたし、その後もない。あやうく消えるかと思われるほどはげしく風にゆらめいて人々の心をはつとさせながら、お互も重つて燃えつづける百本にも及ぶローソクの小さな炎は幻想的であり、人里はなれた森の中では神秘的でもある。「何というアイデア!」私は心の中でただこの感嘆の言葉を繰返すばかりだつた。

(以下ページ四へつづく)

いのり

河野 [illegible]

天の父さま この一年
どのような[illegible]
[illegible]
[illegible]
サマリヤ女[illegible]
知つたこと[illegible]
恵みの[illegible]
(ルカ[illegible])

ホーム [illegible]

ユホニヤホーム 中島 九生

[illegible]
(新[illegible]
聞ひらく[illegible]
恋として[illegible]
森の[illegible]
まさに神の業を[illegible]し人
愛を[illegible]す)

カナダ生まれのパナソニック二世

華やかな鈴の音をたてながら獅子が舞う。いかにも日本らしい正月の風景です。地方の文化に密着して今日も日本人の心の中で生きつづけている獅子舞を見ると伝統の美しさと強さを感じます。

パナソニックは、昨年夏、オンタリオでカラーテレビの製造を開始しました。パナソニックのカラーテレビが、カナダの人々によって、つくられるようになったのです。

いわば、パナソニック二世の誕生です。

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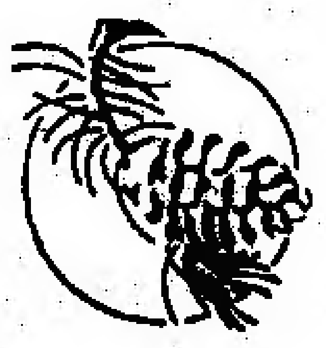

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レストラン・タバーン

日本の[illegible]

トロント市ヤング街一〇三

[illegible]

[illegible]トロント市 キヤスパー

[illegible]

[illegible]いもしほ[illegible]い。ペス旅行の休憩所であ[illegible]るのんで[illegible]かけるとッシ[illegible]カリヤッタ下さい」何と[illegible]しつかりやるのかわからな[illegible]いが[illegible]もらといつて[illegible]れた。

今回の旅行はアテネ、ローマ、ロンドン、パリ各市[illegible]日本人ガイド[illegible]日[illegible]して下さつたの[illegible]よかつた。旅行中[illegible]くしたのは一人だけで、息子になりかけた事も二、三回あつたが幸いすぐみつかつた。我々は[illegible]の[illegible]でサンデーの[illegible]も[illegible]、[illegible]も[illegible]しローマでは[illegible]ゴレット」と[illegible]し、昼食に[illegible]に行つた事もあつた。

一[illegible]つたのはカイロより三[illegible]ラクサールにとんでツタンカーメンの墓を[illegible]てカルナクの寺院を[illegible]て[illegible]は実に一[illegible]

[illegible]

[illegible]カナダの二世ですか」。[illegible]へえ、これ[illegible]日本人は皆二[illegible]に来めて[illegible]アポロ十七號月の旅行に乗び立ちのフロリダの空[illegible]

みめぐみ

[illegible] 富子

[illegible]

○人間、太陽は我々のかも見せられた。だの[illegible]してしまつた[illegible]代して[illegible]を異つた文化[illegible]であつた。少くのに力を、[illegible]がけて[illegible]られ[illegible]を[illegible]だつた。[illegible]したほとんどすべての[illegible]や[illegible]で我々は大理石の[illegible]の一[illegible]を見るのである。それがすべてローマ[illegible]の[illegible]力、[illegible]力でたてられたものである。ローマやパリーの市の中心にある何十[illegible]のオベリスクの大理石はエジプトから舟で運ったものであり、ローマ人の世界征服がいかに力[illegible]く残されているかを[illegible]、[illegible]の人々や[illegible]するのは、ただ[illegible]しみの[illegible]ではあるまい。[illegible]等が他の国民の生活を知る事は自分を見出すことにもなる。[illegible]く事により自己を反省する機会がある。何も見ない事はない[illegible]かの人は小さい自己の世界は[illegible]し、[illegible]の[illegible]である。[illegible]ったものを見ても何も[illegible]じない人もある。一か一旅行によつて新しい自己を見出す人は幸いである。

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と も

小林 勝愛
綾子

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最近[illegible]を[illegible]い[illegible]から[illegible]をかりて御挨拶申上ます

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[illegible]枝
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[illegible]実
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Montreal 248, Que.

西尾 [illegible]平
はま
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祝主[illegible] 賀新年

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二世教会 二世婦人會
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田中きず[illegible]
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[illegible]

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[illegible]一同

[illegible]

主の御降誕を祝し、合わせて新年をことほぎ申します。

[illegible]

会員一同
家元 [illegible]正[illegible]

c/o [illegible]
[illegible]

[illegible]新年

モントリオール
日系人會

モントリオール市

[illegible]年

アルバータ州コールデール
日白合同[illegible]
中山[illegible]
外一同

ANGLICAN PARISH [illegible]
OF [illegible]
The Rev. Canon G. G. Nakayama, [illegible]
Coaldale, Alta.

カナダ剣道の實態

東加武道館々長 剣道錬士五段
中村眞生

カナダの[illegible]界スタフもンの一部に[illegible]の[illegible]が[illegible]かれてより今日まですでに半世紀以上の年月が[illegible]し[illegible]去った。自分の[illegible]を[illegible]して始めて[illegible]つたことであるが、防具や竹刀の入手[illegible]に加へて、カナダの日本人に[illegible]する[illegible]も[illegible]かった當時の苦勞は、[illegible]大ていではなかったことと[illegible]像される。然し我々の[illegible]はこの苦勞を乗り越へて、戦時中のキャンプ生活の中にまで、剣道の灯をともし續けた。正に偉とするに足りる大事業という外はない。

これ等偉大な先輩の跡を[illegible]つて、九年前東加武道館を開設した私は、心ひそかに何時の日か、カナダ人剣士を引率して日本遠征を行ない、我々の剣道法、或いは現在までの[illegible]のあり方 [illegible]の剣道に[illegible]する[illegible]が本家である日本でどの程度に認められるか、試みなければならないと深く決意したのである。

カナダ剣道の歴史をひも[illegible]へつて見る時、この五十[illegible]常にカナダを[illegible] [illegible]行われたのみで[illegible]の大勢から[illegible]れ[illegible]として井の中の[illegible]でなり、如山の大[illegible]であると判断したからである。

一九六七年の[illegible]剣[illegible]大會を[illegible]に、世界剣[illegible]され、以後[illegible]年の如く日本より、欧州・米[illegible]はもとよりアジア方面に剣道[illegible]が派遣されたが大陸の[illegible]的存在である當地剣道界は、この[illegible]を受くべき機會に恵まれず、又あっても剣道興業のワクを一歩も出ない。要すれば受入側と何等の連絡もなく、行き當りばったり式で、剣道發展のために必要な、[illegible]きの姿勢は何一つとられなかった。

剣道本来の目的は厳しい[illegible]の過程に得た旺盛なる精神力を以て、何事にも耐え得る忍耐力、獨立獨歩の強固な意思力を日常生活の上に具現させることで、云うところの正當防衛のためでもなければ、いわゆるチャンピオンと稱される技術的な巧者を養成することでもない。剣道修業に興味を持たせるためとか、或いは剣道の[illegible]を表すものとして段級制度が存在する限り、世界的に段位の平均化を計ることは、その發展に最も急を要するものであることは言うまでもない。

此の主旨に從い、カナダ剣[illegible]、本来ある[illegible]統一、精[illegible]、審査、審判[illegible]に何等かの手段を講ずるよう要請し続けて来たが、剣道大会を東西で各一回もつのみで、これと言う方針もなく今日に至った。これではカナダにおける剣道の發展は「百年河清」を待つが如きで、今こそ何事かをなさねばならないと決意したのが第二の理由である。

カナダ剣道連盟は会員である私の、日本遠征協力要請（全剣連に対する後援依頼状）に對し、会長名をもって全日本剣道連盟会長に對し『今回の遠征は個人道場の勝手な行動であるから公式に協力しない様に』との通知を出したばかりか、三月に訪加した日本剣道使節團に對し、悪意ある流言を放って妨害運動する等の愚行を以て報いたのである。従って直接全剣連の協力を得ることは出来なかったが全剣連以外の各種剣道団体の協力なる後援の下に遠征の結果は本紙で報道された如く大成功裡に終了した。結果的にみてカナダ剣道は、天に向ってはいた己の唾の始末をせねばならない破目になったことは誠に皮肉な事であった。

訪日遠征の第一歩を印した水戸に於て全員昇段（三段三名、二段一名、初段三名）と言う快挙を遂げ、その後一ヶ月にわたり気候風土はもとより食事の違いに加えて、炎天の下、大荷物をかかへた一日おきの移動と言うあらゆる悪條件の下に常に上位者と對戦し、十[illegible]勝八敗の好成績でコンスタントな実力を示し、自ら段位に値することを立證したのは單にカナダ剣道のため真丈の気を吐いのみでなく、将来カナダ剣道発展に重要なる方向づけをし、遠征の效果はここにきわまったと言ってよい程であった。

加うるに技術面のみでなく、日常生活に於ける規律の厳格さは信ぜられない程で、これを二年前の世界大会のさい、團員の世話を忘れて私用の外泊を続け、出發の日危く團員は寝すごすところであったり、或いは親善試合の最中、苦しいからと言って「面」もせずに引き揚げ、夜のパーティーにはのこのこ出て来たどこかの團長さんや、勇將の下に弱卒なしとばかりに、旅館に於て他の投宿者の迷惑を考えず、夜半過ぎまで遊びまわった副團長さんに比べる時、各地の指導者が口を揃えて稱讃したのは寧ろ當然で、この素晴らしい生徒や、私の留守中、稽古はもとより規律維持の面まで指導に當った田川五段に心の中でお禮をいい、敬意を表した次第である。

來年は本國で第二回の世界剣道大会が行われる。試合は平素の修行の効果をためすバロメーターに過ぎず、その上今夏一ヶ月にわたって試合のみならず、日常生活に至るまで試した後であり、參加しても、しなくとも別に關係はないが、どの様にして役員選手を銓衡するのか、誠に興味深い問題である。

何れにしても、技術・識見はもとより、日常の生活態度に至るまで、代表として恥かしくない誠の武道家をカナダ人の中から選んで貰いたいものである。

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[illegible]とレジャー

在ウィニペッグ [illegible]　内田 実一

[illegible]の[illegible]でとうございます。[illegible]日本では、"働きがい"とか"生きがい"とかが大いに問い質されているようである。しかしカナダでは特に[illegible]の住んでいるマニト[illegible]州あたりでは[illegible]で[illegible]が論じられているのを余り見かけず、一般にさ程大きな問題となっている様子はない。

その[illegible]は[illegible]かと一寸考えて[illegible]たが、日本は昔か[illegible]であったのか、[illegible]ために、[illegible]は仕事[illegible]人生と心得ていた人々が[illegible]的に[illegible]ったのであるが、[illegible]時代になって育った[illegible]の工業化社会の[illegible]の中で一[illegible]なって働くことに[illegible]しなくなり、レジャー[illegible]がいを求める傾向[illegible]になったという、[illegible]て人生[illegible]が大きく[illegible]ぜられるようになった社会[illegible]の[illegible]のようである。

カナダでは現在の[illegible]は十[illegible]していたの[illegible]、日本の[illegible]に[illegible]生[illegible]代[illegible]で大きく[illegible]うことはなく、[illegible]つて[illegible]の[illegible]にもさほどの[illegible]はないのだろう。

[illegible]がトロントに[illegible]していた約十五年前に見たカナダ人と今日のカナダ人との[illegible]でその社会生活のパターンやビヘビヤーが大きく[illegible]った様子はなく、一般に仕事よりもレジャーをより[illegible]しむ行動はその頃既に定着していたように見えている。

ところで日本では中高年層が若年層の部下を評して"要するに、この頃の若いやつは外人だと思わなきゃいかんのだ。こっちのいうことは殆んど通じやせんのだ」と嘆いているらしいが、これも右の様に考えれば、日本の若年層はカナダ人というよりは豊かな社会の申[illegible]に近づいてきたということで、まあそう目くじらを立てて嘆くこともないかも知れない。

カナダではこのレジャーというのは仕事以外の余暇[illegible]という意味で何も遊びばかりでなく、精神的な[illegible]も含み、例えば絵画、音楽、工芸等のほかボーイスカウトその他の[illegible]なクラブ、[illegible]にヴァラエティに富んでいる。

この点、日本人の方はどうも仕事一本槍か、レジャーと言ってもゴルフ、旅行、ボーリング、山登り、釣り等、かく申す私も含めて誰も彼れもがやるようなものが多く、個性的なものが少ないようである。

一寸脱線するけれど、日本でゴルフ、ボーリングの流行はすさまじいものらしく、日本全国でゴルフ人口は六百万人とかで、コースの総数が一千を越えたというのに、新聞には毎日必ず二、三の新設ゴルフコースの会員募集が出ており、その会員権も二、三百万円がざらで、中には一千万円以上もあるというのだから、全く驚き入った次第であり、またボーリングの方も昨年来物凄いブームで我も我もとボーリングレーンを造った結果、あっという間に限度と云われた十万レーンを突破して現在は十二、三万レーンになったらしく、流石に近ごろでは供給過剰で身売り、倒産が出ているという話だ。よくもまあ日本人はこう誰も彼れも同じことに一時に熱中するのかと感心する位。

カナダ人はこの点個性がはっきりしていて立派、人が何をしていようと自分は自分の道を行くという訳で人がやるから自分もという様なことはやらないから、ゴルフ場でもウイークエンドに行っても[illegible]を長く待つようなことはなく、ボーリング場でも同様である。

これは勿論国土が廣く、人間が少ないという大きな自然條件の相違から来ることとも[illegible]が、日本人のように群衆的行動をしないということにも一因があると思う。結論的にはレジャー追求の[illegible]では、私にはどうもカナダ人の方が日本人よりも先輩のように思われる。

それでは仕事の方はどうか。従来の日本人は仕事に對する打ち込み方というか仕事を通じて社会とか国家を考えるというのが一般の観念で、今でも仕事即人生と心得ている人の方が圧倒的に多いことは前にも云ったとおりであるが、カナダ人は恐らくその反対だろうと思う。しかし、近頃の日本の若年層の間には「公」と「私」との関係を割り切って考え、会社や仕事のために私を犠牲にしても止むを得ぬというような中高年層のような考え方をせず、また仕事だけを人生の目標とせず、自分の私生活、レジャーの追求も同時に満足させたいとするマルチ型の価値観を持つようになった傾向が現われてきており、また一つの会社に定年まで勤める積りという若者も少なくなり、中高年層のような会社等に対する従属意識は薄れてきたと云われている。この日本の若者の思考パターンは丁度一般のカナダ人の仕事に対する態度、考え方にそっくりと思いませんか。やはり、これも日本が豊かな社会の仲間入りをしたからでしょう。

日本人もこれからはがつがつ働くばかりでなく、余暇を優雅に暮らすべき時代に漸く入りつつあるようであるが、まだ、どうも余暇の過ごし方はよく身についていないというところである。

祝聖誕 賀新年

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總領事 鳴原 修夫
他 館員 一同

CONSULATE-GENERAL OF [illegible]
Suite 2600, 10020-[illegible]
Edmonton, Alberta, [illegible]

[illegible]手で仰ぐ臘八

カナダ仏教会開教使　石浦人運

[illegible]ましておめでとう[illegible]いる。い[illegible]年始にふさわしい言[葉]ではないでしょうか。今[illegible]は釈尊成道のご縁[illegible][illegible]人のご誕生八百年目。[illegible][illegible]から発した念仏の声は津々浦々にひびきわたり、人々と国土を越え、いたるところにすさんだ人の心をあたため、はぐくんでいる。

今からすれば親鸞は遠い昔の宗教家でありますが、その宗教の内容はいつの時代にも苦悩する人々の身寄りであった。それは今日の社会にあっても変わることはない。親鸞の教えはある人々に新鮮な共感を与えて受け継がれていく。しかしあらゆる文化と物質の洪水のなかで、自らの足もとが崩れかっていることに気づこうとしない。その現実に念仏者は警鐘を打ち鳴らしていかねばならない。

カナダの地をふみいつくす[illegible]もとけて、やがて新緑と花が、まぶしいほどの春を訪ずれる五月には、宗祖親鸞聖人の降誕会を迎えることとなる。その降誕会も[illegible]く八百回目が訪ずれようとしている。そうすれば親[鸞聖]人は平安末期の誕生――なんと大昔の人だなあーと言うことになるが、その親鸞はまたなんと新鮮なこと。今日になってやっと追いつけた面さえあるようである。

その宗教的素質のするどい例をあげると当時まず民衆の宗教、つまり大衆のだれでも助かる宗教だと公言されたのである。あの頃の宗教は山の宗教といい、専門的な修行をつんで僧侶だけが助かるとされ、限られた特別階級のみの宗教であった。特権階級から大衆の宗教として解放されたところに偉大さがある。

親鸞を評価するのにいろいろ親鸞のたどられた跡を列挙し、その特異性を示してみると

①学問（ひえい山の二十年の修学）②善き師、吉水門下に入る　③結婚　④流罪　⑤著述　⑥世相の判断。

現今、精神荒廃のおり、個人主義の行き過ぎで各自が自己の利益ばかり主張しているのでは、全体として幸福な社会の建設はむずかしく、聖人がおおせられたように、『一切の有情はみなもって世々生々の父母兄弟なり』という尊い心持ちで『わが身の料はおぼしめさずとも、朝家の御ため、国民のため』という大乗的な態度を心がけたら　個人主義の行き過ぎもおのずと是正されるに違いない。

なお、聖人は常にわが身にふりかえり、痛切な批判をされておられる。また聖人の言葉からうかがわれることは当時の習慣、即ち慣行をみつめられ、これを本願に照していましめられておられる。たとえば迷信行為につき、きわめて科学的知識を発揮され、月や火星にまで[illegible]行のできようという今日、なおもの吉凶、方角の良否がまじめに信じられ、星占いなどが流行している。『カナシキカナヤ道俗ノ良時、吉日エラバシメ』と悲歎されておられる。こうした宗祖をいただく真宗門徒はただ自分だけの迷信排斥にかかわらず、進んで社会一般にそれを推進してゆくのが報恩謝徳の道かと思う。

濃霧なか

角　如竹

濃霧なか教会弥陀みまもり
ストカ
レーダーの補耳北の風も
受く
孤立かよ霧に空港没むな
し
日向ぼこ足が痺れて立ち
上がる
（晩市は屋外焚火を制す）
ごみ焼き日焚火々許
されし

櫻

久美子

春来る道すがら見る桜木に何心なく我みのわく
春の訪れ心しほぼ桜木花の開いて咲満まで
日の本の桜遠く渡り来て異国の庭に咲競るかな
花時くれば美しナイアガラ爛漫と咲く八重桜花
我共に同じ故里持つ桜群しのばすや日の本の春

新年のおよろこびを申し上げます

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天をあおく人間

加納久憲

諸行無常とは宇宙の森羅万象が時々刻々と変化して行くことを簡単に表した熟語であろうが、何か淋しいような悲観的な気持ちを興える。今日の险悪な世相を見て今後世の中はどうなるだろうと嘆息し悲観的になっている人が、学識のある人の中にも多数いるのである。カナダも、米国も、日本も、時を待たずどんどん変って行く、世界が急變しつつある。地球も地軸の変動が起れば、昔あった氷河時代のように気候はにわかに凍結し、大小の生物は死に絶えることになる。

人間は五百年昔までは小さい社会を構成して暮していたが漸次国家(スタート)という大きい形の社会に進化向上していった。国家とは主権があって国民を統治して定った土地に存在している。米国の如きは五十の州が独立したスタートが更に合併して北米合衆国という強大な国家となり、繁栄している。今欧州にある諸国は共同市場を作って共存共栄を計っているが、遠からず政治的に合併して欧州合衆国を造るであろう。同様にアジア合衆国、アフリカ合衆国が続いて出来るであろう。

紀元前四世紀に大哲学者のプレイトウは人間の理想は国家である、国家の目的は正義公正である、国民各自は国家に忠誠を尽す時『真の自由と幸福が得られる』と云った。彼は偉大な思想家であり非凡なる予言者であった。現今百三十余の独立国家が出来て国際連合を作り、国際間の政治や経済問題を円満に解決せむとしている。これが発達成長すれば遂には理想の世界国家が出来るのである。その時こそ正義自由平等平和の理想的人類社会が実現されるのである。これを裏書きするものはナザレの予言者イエスのユダヤの荒野に於ける第一声である。天国は近づけり汝等悔ひ改めよ、と。即ち基督降臨の理由の一つは聖旨の天になる如く地にも行われる理想郷の建設にある。神の国で実し給ふ事であるから人間には不可能に見えても必ず成就完成する日が来るのである。

移り変り行く世の中に立派な学校大きい教会堂や病院等が建って行くが、其の暴悪犯罪殺人等の悪が今なお猖けつを極め理想の社会の実現も夢の国かユートピアのように見えるが、世界到るところに平和、平和と叫ぶ声が聴えるから人類は理想郷建設に向いつつあるのである。一番大切なことは平和の君イエス基督を信じその戒め即ち黄金律・敬神愛人、己の欲するところを人に施せが欠く可からざることである。

人には欲望という天性がある。これは心理的原因であるが、これあればこそ人間は種々な行動をする。例えば学問をしたい欲望があるから学校に進学するという行動を敢てするのである。各人その欲望を神の国建設に向け行動するのがよいのである。人間には自我(エゴ)という天性が現存し自然にこれを大切にする如し。が、聖書は己れを愛する如く人を愛せよと教えている。だから欲望と自我を健全に発達向上させる時、人は必ず真の自由と幸福と平和とをかち得て神の国が心の中にまず建つのである。我々が日夜神の国の建設を念として努力する時勇気は出るし元気は旺盛となるのである。

理想の国建設こそは人生の目的で、この故に我等はこの世に来たのであり、それは全く神の御摂理である。単に学問上の言葉で現せば文化とは人類統一の過程である。それ故に人類も国家もこの動かす可からざる大勢に添う時は栄え、逆ろうものは滅んで行く。ギリシャ語で人間のことをキーアンスロポスというが、これは天を仰ぐ動物の義で宜なるかな人間は真直ぐに立ち天を仰ぎ神に祈る姿勢をしている。人は神に祈りその戒めに従うを念とする時個人も栄え理想の国も建つのである。

持ち度いものは信仰であり、失ってはならぬものも信仰である。だから中国の政治哲学書にも『信無ければ民立たず』である。まことに味のある一句である。

現代の匂い、神代の匂い

安岡章太郎

カナダという国は、日本で考えても、何となく予想がつかなかった。そして、いままた二箇月半の滞在を了えて帰ろうとするとき、私にとってカナダは依然として茫漠たるものである。

これは別にカナダが謎めいた国だというわけではない。逆に、ここには何か謎や秘密がなさすぎる感じなのだ。トロントの市街については、とくにそう言えるだろう。あまりに清潔であり、あまりに掃除が行き届いており、人間の棲みついた動物臭さがサッパリただよってこない。アパートの窓から街路を覗いてみるたびに、まるで街全体が衛生思想の行き届いた病院か何かのように思われた。

お断りしておくが、私は決して、このような清潔な街に不満があるわけではない。それどころか、公害のスモッグに閉ざされた東京から来ると、この街の清潔さは羨ましい程のものだ。残念ながら私の滞在中トロントはほとんど晴れた日がなかった。一日じゅう夕闇のような薄暗い日が多かった。そんな日々、まったく外へ出ることを考えただけでもイヤになる。けれども何か止むを得ない用事で家の外へ出ると、とたんに私は体の中まで洗われたような心持がした。空気の味が東京とは、まったく違うのだ。

私の住んでいたのはスパダイナとブロアの交叉点に近いウォーマー・ロードであったから、そこはほぼ市街の中心地といえる。しかし一歩アパートの外の空気に触れると、何か深山幽谷に踏みこんだような錯覚を起こしそうだった。

こんなことをいうと、大仰に過ぎるように思われるかも知れない。しかし、これは事実である。とくに私のかよっていたトロント大学の途中まで行くと、或る場所で突然、冷たい風が吹いてくる。と同時に山の渓谷を流れる清水のような匂いが漂ってくる。植物のにおい、土のにおい、要するにそれは私が長い間忘れていた山の霊気に触れた匂いだ。私は立ちどまり、すぐ傍の道路を流れる自動車の列を眺めながら、しばし呆然とならざるを得なかった。実際、それは何度出会っても不思議な感動だった。

ここは明らかに現代の最先端を行く文明都市の一つである。しかも、ここにはまだ神代の匂いが漂っているではないか。或いは、このトロントの街というのは表面だけはニューヨークを小型にしたような現代都市であっても、道路の舗装を一枚めくると、そこには氷河期の動物がまだ生を潤して、ひっそりと息を吐いているのではなかろうか—? ふと、そんなことを想像したくもなるようであった。

トロントの街の人たちに言わせると、すでに公害がはじまっているという。娘が学校で、東京はどんな街かと訊かれたのに、公害の多い街だ、とこたえると、相手は、

「じゃ、トロントと同じだね」

といったという。娘は、それ以上、何といって東京の公害を説明していいかわからなかった由であるが、これは恐らく東京に住む人間にとっては、笑いようのない笑話である。(作家)

光と暗闇

諸澤鎮完

「トロント アドバイズリー・ウイスキー・ゴルフ、ゴルフはあなたの管理下より離れます。さようなら、さようなら。」

「さようなら」

もう一度指針を確め乍らずっと下の方を見るとゆっくり光の丘や沢山の夜光虫が動いている様が、金剛石をザザーッとどこまで行っても果てしない真黒なビロード布の上にばらまいた光景より、際立って迫ってくる。

さっきのあの思いは、はて?

さっき真黒な空間に向って飛び込んだと思ったら、一瞬にしてグーンと前方より段々に大きく大きく広がる輝きに支配され、誰かが私の頭の中でノアーンと響く声で人間讃歌を歌った様に感じたのは、一体何だろう。

尚まだ、その力に支配されそうになるのはなぜだろうか。

このずっと下の光の中で私も生活を持っているのだが、こんな感情は持った事もないし、今、考えた事もない力に、私も人間讃歌を歌わずにはいられない。

確かに素晴らしいこの光景からは全く人間の数々の悲劇なんか感じられない。ただ人間の燃える生命力だけが、この光の海と共鳴して、更に力強く絶対的にまで私を捕えたのだ。

この光の海に[illegible]て私の心を[illegible]たとえ[illegible]どの[illegible]本質をもってしても[illegible]強く感じる。

その力は「強く大きく命をもやし続ける」人[illegible]にだけ共[illegible]して輝くのである。

ここまで考えた時、ウチイースコープへ、ふと目を落し反射的に計器を見た。オンコースである。

まだ光の海は尽きずに、ずっと先の閃光を越してその先まで続いている。

その閃光を見つめ乍ら、マイクを手に取り

「オシャワ、タワー——、こちら、ウイスキー、ゴルフ、セスナ一五〇です」

「ダブルウ・デ・デ・どうぞ」

「こちらはあなたの[illegible]の西方より、高度三千呎で進入しております」

「了解、滑走路は十二号、風力一節〇の十五呎です」

「こちら了解しました」

その閃光を見失なわない様にしながら、着陸の[illegible]ヤコースを頭で考えていたら、いつもの様な気に戻っていた。

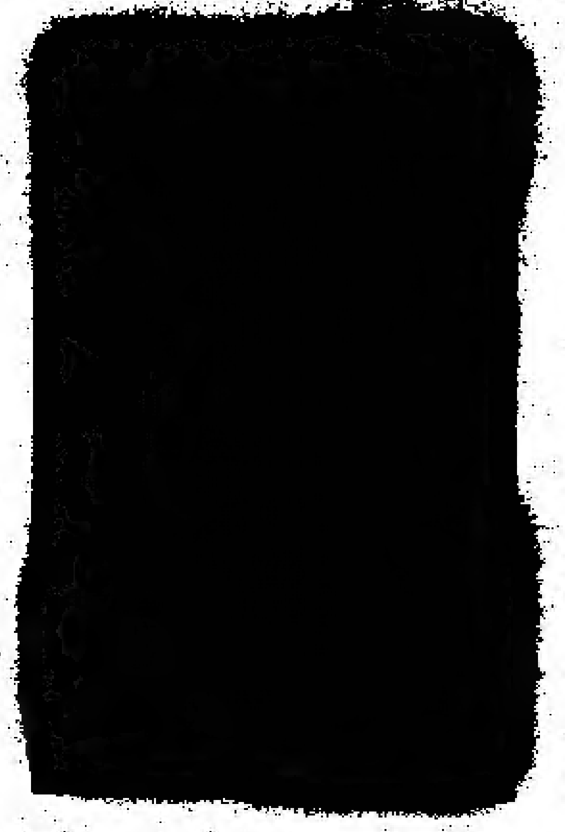
〔諸沢氏は二年半前[illegible]加、自動車メカニックとして働きながら今年夏コマーシャルパイロットの資格をとり、来春から[illegible]パイロットとしてカナダの空を飛びたいと望んでいる青年である。〕

寄書

読者 中内忠夫

[illegible]を[illegible]て[illegible]しよ[illegible]の[illegible]見えて[illegible]に[illegible]る[illegible]と[illegible]いて日[illegible]に[illegible]れる[illegible]木[illegible]れや日[illegible]ぼと[illegible]はよろし[illegible]

Season's Greetings



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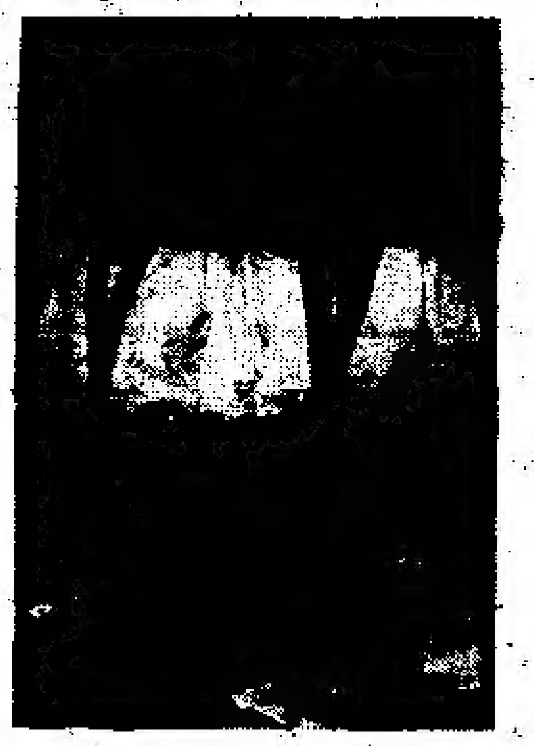
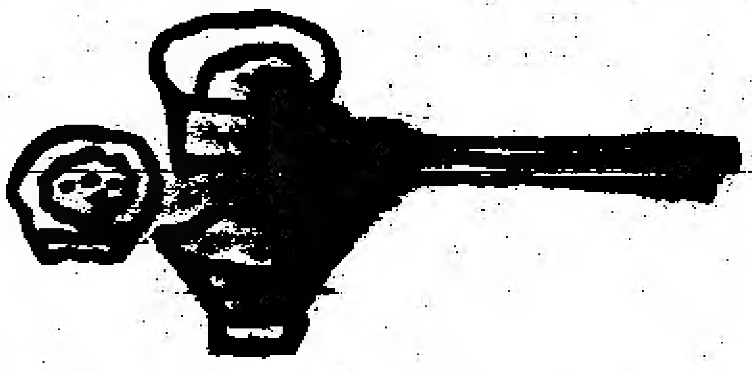


新年のごあいさつ

A HAPPY NEW YEAR



新しい年一九七三年が初まります。未来の発展都市・トロントに田中東京が誕生して一年もたちました。

田中東京は新らしい年の幕明けとともに新たな気持で飛躍しようとしています。

田中東京内に新らしく寿司のコーナーをもうけ、真ごころのこもつた日本の味を豪華な気分で味わつていただきたく思つております。

すしコーナーに於ては伝統ある日本の大黒屋から、はるばる海を越えて板前が来ております。きつと皆様にご満足いただけるものと確信しております。私たちもこの初心を忘れることなく、たえず新たな気持で皆様のお越しをお待ちしています。

なにとぞおさそいあわせの上、ぜひご来店心ゆくまでお楽しみ下さい。

●趣のある落ち着いた雰囲気での食事・商談もたのしいものです

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本年も[illegible]紙上を以ていたします。

及川仲 きみゑ
Mr. & Mrs. N. Oikawa
1065 [illegible] Avenue
Toronto, Ont.

岡田富代
32 Follis Ave., Toronto, Ont.
M6G 1S9

佐藤定 絹江
29 Oakdene Cres., Toronto 359, Ont.

[illegible] 義雄 スエ
41 Fernalroy Blvd., Toronto, Ont.

謹賀新年
トロント
碁将棋クラブ
73 [illegible] Ave., Toronto [illegible]

山崎[illegible]
88 [illegible] St., Toronto 14, Ont.

上田[illegible] 美江
768 Crawford St., Toronto 4, Ont.

[illegible]

謹賀新年

旧年中のご愛顧を深謝し
本年も倍舊の御引立をお願い申し上げます
日本食料品・雑貨・[illegible]
バンクーバー市東ヘスティングス街七〇一
みかど商会
夏原[illegible]
小柳三[illegible]
ジャングラリー
MIKADO ENTERPRISES LIMITED,
701 EAST HASTINGS STREET,
VANCOUVER, B.C.

[illegible] 乙吉
トロント市

[illegible]のご
[illegible] 福寿
[illegible] Toronto, Ont.

平 [illegible] 徳三郎
よしを
[illegible] Toronto, Ont.
Phone [illegible]

田中 栄太郎
リサ
[illegible] Greenwood Ave.
[illegible]

[illegible] 森
[illegible] 一同

[illegible] Toronto, Ont.

[illegible]にて[illegible]
[illegible]

富田 清治
なみ

[illegible]

[illegible] Drive,
[illegible], Ontario
K1K 4N6

森 [illegible]
家族一同
[illegible] Ave.,
[illegible], Ont.

大橋 千鶴
わい
[illegible] Dr.,
[illegible], Ont.
Phone [illegible]

佐々木 明一
みどり
家族一同
6 Beechwood Court
[illegible], Ont.

渡辺 [illegible]作
[illegible]一同
[illegible] Blvd.,
[illegible], Ont.
Phone [illegible]

賀正
田中 武二郎
綾子
70 Dolores Road,
Downsview 465, Ont.

中村 清太郎
トノエ
家族一同
1 [illegible] Cres.
West Hill, Ont.

松下 一郎
春子
625 Bunting Rd.
St. Catharines, Ont.

小柳マーク[illegible]
ルース 千代子
レーモンド [illegible]
ケーミ シゲ子
ジャネス 順子
小柳 わかの
133 King Edward Ave.,
London, Ont.

紙上にて年末年始の御挨拶を申し上げます
久藤 初音
ローランド
キャシー
53 Thornton Ave.,
London, Ont.

浅野 哲一
家族一同
45 Sanders St.,
London 41, Ont.

紙上にて年末年始のご挨拶を申し上げます
戎崎 シゲ
218 Highbury Ave.
London, Ont.

本田 [illegible]一
家族一同
1133 [illegible]
London, Ont.
Phone [illegible]

永田 順三郎
86 Lincoln Place
London, Ont.

鈴木 仙太郎
家族一同
R.R.3
London, Ont.
Phone 471-1539

矢吹 清二郎
玉子
15 Briscoe St., West
London, Ont.

謹賀新年
サンダーベー
仏教会
補教士 林 宥英
会員一同

謹賀新年

生長の家
トロント誌友相愛会

白石 喜美子
303 Greenwood Ave., Toronto — 461-2316

宮本 宇太郎
313 Markham St., Toronto — 921-9157

上田 とよ
1400 Gerrard St. E., Toronto — 465-1640

[illegible] 清司
35 [illegible] Dr., Willowdale — 222-3097

斎藤 もと
1034 St. Clarens Ave. — 533-0457

謹賀新年

晩香坡日系人会館
日本語学校維持会
同 婦人会

謹賀新年

マニトバ仏教会
835 Winnipeg Ave. Winnipeg, Man. [illegible]
PHONE 774-[illegible]

仏教会々長 寺村 賢三
同 副会長 近藤 久雄
[illegible] 安部 美丸
[illegible]代表 南出 タイ

△仏教婦人会 △マヤクラブ △法友会 △ダルマクラブ
△サンデースクール △日本語学校

開教使 護城 孝正
南 實
孝 道

"両手合わせて唱う親鸞聖人御誕生八百年"

謹賀新年

昨年中の御引立を感謝申し上げ
今年もよろしくお願い申します

住宅売買斡旋業
堀 ケン
KEN HORI REAL ESTATE
14 Perivale Cres., Scarborough, Ont.
Phone [illegible]

主の[illegible]
併せて[illegible]し[illegible]

マニトバ
日系人会
[illegible]
[illegible] 一

MANITOBA [illegible]

謹賀新年

キャルガリー仏教会
同 婦人会
同 日曜学校
同 日本語学校
開教使 生田 孝成
[illegible] Cres. S.W., Calgary, Alta.

謹賀新年

キャルガリー日系人会
CALGARY J.C. ASSOCIATION
[illegible]

謹賀新年

本年もどうぞよろしく

母のおべんとう
せき([illegible] 行[illegible])
[illegible]

廣いカナダ

在トロント總領事　山口孝一郎

皆様明けましておめでとうございます。

早いもので　私もトロントに赴任して来て一年半以上になり、新年を迎えれば日本流にいうあしかけ三年ということになります。最初の年は着任早々、藤野三菱商事社長を団長とする訪加経済使節団の来訪、トロントで開催された官民首脳合同会議、船田衆議院議長の来訪、トロントで開催された記念すべき日加経済閣僚会議等の行事のため、カナダでの生活を体験するためにはやや忙がしすぎたように思えます。

二年目の七二年は、大きな行事は余りないかわり、當總領事館にとり劃期的な年でありました。一つは三月末、インフォーメーション・センターが開設されたことである。日系の方の利用度は低いが、カナダ人には次第に知れわたり、特に小学校の見学に人気があるようである。第二は日系文化会館に対する補助金の要請が決定したことで、私が着任以来もちつづけていた何らかの形で文化会館に貢献をしたいという念願が達成されて、こんなうれしいことはないと思っています。

二年目に入つて、ようやく落つきをとり戻した私は、カナダを知ろうと、機会を利用して本省の許可をとつて、太平洋岸から大西洋岸にわたつて広く旅行してみた。地図の上ではカナダが大国であることは十分承知していても、実際歩いてみると、その広さは恐れ入つた次第である。しかも西と東ではまるで違い、全く別の国のようである。

當地に居住される日系人の皆様は元来ビーシー州から来られたし、私ども始め日本の商社の皆様は大体バンクーバーの方を通って来ているので、ビーシー州や平原州はなじみが深い。しかし大西洋のマリタイムの方は、商實で用のある人を除き、トロントに住むわれわれはあまり行く用がないので、行く機会も少ない。とくにフランス語地域のケベック州の向う側にあるので、何となく疎遠な気がして足が遠のく。ようやく重い腰をあげて十月末行つてみたが、どうして、どうしてたかなかいいところである。しかも、オンタリオ州の風物になれている私の目には珍らしく、異国に来たみたいである。ヨーロッパにあれば、アルプスを越えれば、またピレネーを越えれば、距離的には近いのにそこに全く異国風景が展開される。久しぶりに丁度その感じに出会つた。英語系のカナダ人が主として住んでいるのに、オンタリオ州でもなければ、平原州でもなく、またビーシー州でもない。海岸もビーシーの海岸ではなく、フィヨルドだ。ノヴア・スコチアとはよくいつたもので、スコットランドのフィヨルドだ。

一般にマリタイム諸州は失業率も高く、カナダとしては貧しいところだと聞かされていたが、外から見る限り決してそんなことはない。ニュー・ブランズウイック州のセント・ジョンから米国のメーン州との国境の方にドライブしてみた。美しい海岸には、別荘と漁村が交錯して、その風景は素晴らしかつた。住宅はオンタリオとちがい、木造が多く、ボストンの郊外からニュー・イングランドにかけての住宅とよくにている。干満の差が大きく、これを利用して潮力発電所をつくろうという計画のあるファンディ湾を、セント・ジョンからディグビイまで船で渡つてみた。船は「プリンセス・オブ・アケディア」號という名の豪華船であつたが、幸い観光シーズンを外れていたので、私ども夫婦で、この豪華船を独占できた。

ディグビイからハリファクスまでは汽車、といつても一台のディゼル・カーに乗つて見た。四時間位かかつたが、沿線には町が多くあり、農家が点在し、無人の荒野では決してない。ハリファックス近く、山脈を一時間位かかつて越えたが杉の美林がつづき、地図でみると小さいが、実際来てみると広いなあという実感が心の底から湧いて来る。大西洋岸に出たら、突如ネオンのまぶしい都会に出た。港をぐるりと回つて静に着いた。さて目指すホテルはと見回したら、そこがホテルのロビーであつた。

ケープ・ブリトンも素晴らしかつた。漁村、炭坑、フィヨルド、ヒース等スコットランドそつくりで、なるほどノヴア・スコチアとはよく云つたものだと思つた。

グラハム・ベルの記念博物館には心を打たれた。スコットランドで生れ、米国で名を成したベルではあるが、最初に移住してきたのはカナダ（たしかオンタリオ州で、終えんの地もカナダ）でカナダを最も愛した人である。電話機の説明以後の、水中翼船や飛行機その他の発明と実験は、すべてケープ・ブレトンで行なわれた。太陽熱を利用して海水から淡水をとる小さな箱が展示されていた。單身小さなヨットで世界を一周しようとする人に教えて上げたい位であつた。

ビーシー州も素晴らしい。ロッキーもまた素晴らしい。オンタリオ州内でもアルゴンキン州立公園からオタワの方に行く途は、トロントの近くと全く違った風景が展開されて面白い。

しかし、できればもう一度マリタイム地方に行つてみたい。ニュー・ハンプシャー州からメーン州を通つニュー・ブランズウイック州に出、できればニュー・ファンランドまでドライブしてみたい。しかし恐らく実現困難であろう。だがこういう夢をもちつづけるだけでも楽しい。

カナダは大きく、広く、まことに素晴らしい国である。いつ、どこにいても、旅行は私の最良の教育者である。

謹賀新年

畠中石松
75 West 1st St., Hamilton 40, Ont.

宇都宮吉榮
家族一同
150 James St. S., Hamilton 10, Ont.

難波房子
家族一同
138 Walter Ave. S., Hamilton 26, Ont.

矢野武男
エミ
40 Pleasant St., Hamilton 43, Ont.

清水藤四郎
家族一同
34 Malton Drive Hamilton 42, Ont.

渡邊忠正
ユキヨ
34 Greig Street Hamilton 13, Ont.

祝聖誕　賀新年

後藤金平
家族一同
59 Oxford St, Hamilton 13, Ont.

山上正太郎
家族一同
6868 Laurel St., Vancouver 14, B.C.
Phone 266-6354

謹賀新年

昭和四十八年元旦

在ウイニペッグ
日本國總領事館

總領事　内田英一
領事　川和田直吉
副領事　竹嶋[illegible]
他館員一同

CONSULATE GENERAL OF JAPAN
391 TRIBUNE BUILDING, WINNIPEG
MANITOBA, CANADA, R3C [illegible]

謹賀新年

昭和四十八年元旦

在カナダ日本國大使館

特命全權大使
西山昭
館員一同

EMBASSY OF JAPAN
[illegible]

Y. UCHIDA & CO.
329 Main St., Vancouver 4, B.C.
Phone 684-2747

[illegible]上で[illegible]

[illegible]一九五一年から五七年にか[illegible]（前田夫人の[illegible]）と[illegible]事りを[illegible]みなみならぬ努力を賞讃してその労をたたえた。つづいて山口[illegible]事のほか紀州会（森村）[illegible]會（川尻）ト[illegible]市第一[illegible]（林）大[illegible]時報（[illegible]）ニューカナデアン（[illegible]）の各代表の[illegible]があり、呼寄せてもらった二世を代表して田場[illegible]男氏が[illegible]の言葉をのべた。

以上で式を終り、前記の[illegible]会[illegible]の日本[illegible]せいただき夕食を共にしたのち余興もあって、一同大いに喜び合った。

[illegible]カナダに呼び寄せ[illegible]トロント[illegible]の[illegible]し会議を[illegible]して[illegible]上、[illegible]のこと[illegible]って[illegible]し[illegible]この[illegible]けを三[illegible]内にの[illegible]にものば[illegible]にたいし、[illegible]時の[illegible]日系人会、[illegible]外[illegible]から[illegible]大[illegible]、和歌山[illegible]事[illegible]のプラノ[illegible]され[illegible]ことを[illegible]する[illegible]会が[illegible]十二月十七日文[illegible]におい[illegible]てきた[illegible]り[illegible]れ、[illegible]二日名ちか[illegible]した。[illegible]のなかで[illegible]

みそかと元日 ト市電は無料

ト市々電では晦日（みそか）午後八時から元日の午前四時まで一般市民に無料乗車を許すことになった。その時間の乗車料金はマゾィネス酒会社が支払うのであるが、車を自宅においてドライブの心配なく飲んでほしいというわけ。地下鉄は午前二時四十五分まで元日に走る。

姉妹[illegible]組の使節団が来る
八名のお嬢さんらを交えて
リチモンドへ和歌山市から

【スチブストン】リッチモンドと和歌山市の姉妹都市締結につき、ジム・マレー[illegible]山[illegible]が[illegible]三[illegible]にわたり和[illegible]山を訪問していたのが實[illegible]び、和歌山市から丸[illegible]長・市[illegible]・商工会議員[illegible]十名と[illegible]人十一名（うち八名はお嬢さん）合せて二十一名の一行が来訪、お正月祝いに大きな興が添えられることになった。

一行は一月五日シービー・エア便で到着、その日は市[illegible]を公式訪問したのちエアポート・インで開かれる市主催の歓迎会にのぞむ。

翌六日(土)には午後八時から、これも市が主催する歓迎人一行の公演がリッチモンド高校オーデトリアムで開かれ、金崎二三子、国島秀子共演の邦楽や舞踊があり、平野千代子さんが教えている可愛らしい少女達の助演も変夢中なので、アンダーソン市長は、市内外の日系人多数が来会して新年の一夜を遠来の珍客とともに楽しんで貰いたいと望んでいる。金崎さんは日本古来の伝統芸術に現代感覚の息吹きを加えて精進している人であり、国島さんは十七絃琴の名手だという。

ベビー誕生れ 通知乞う

ニュー・カナデアン社主[illegible]れコンテス[illegible]で二十一回、[illegible]ベビーが今[illegible]十[illegible]人もいて、一九[illegible]一年にスタートしたこのコンテストの最初のベビーさんは七三年で二十四才になっている勘定。

来る一月十三日までにベビーの生れた時間、病院、ドクター名、体重などのほか、[illegible]とその現住所を本[illegible]すること。いちばん早生れのベビーと両親には記念品を差し上げることになっている。

日系當選 ビーシー選挙

【晩市】去る十二月中旬のビーシー州各市町村会選挙結果が明らかになったが、日系人の當選者は次の通り。

△ニューデンバー村会議員で森仙爾氏が最多数票で再選され、村長役をつとめる。

△ナカスップ村会議員二名選中、尾崎カズ氏が次点者として入選した。

△レベルストック町学務委員二名當選で、庄司織人氏が最高点で當選した。

大震災 死者数千 ニカラグアで

【中米、ニカラグア、マナグア】去る二十三日、ニカラグア首都マナグアを中心とする付近一帯に地震がおこり、首都の約七五%は崩壊、判明の死者約六百人、推定四千人以上を出した。政府當局は首都市民の全面立退きを命令した。

●死去　ト市　中村良太郎氏は二十六日死去した。

賀正

皆様からのクリスマスと新年の賀状を有難くいただきました。皆様の御健勝を念じつつ、紙上で御挨拶を申上ます。

梅月高市　千代
39 Medhurst Road Toronto, Ontario

謹賀新年

特別号発刊にたいして皆様が祝賀広告と御寄稿により多大の御協力と御支持をたまわりましたことを感謝いたします。各地にあって私たちのために通信その他のお世話をして下さる方々へ、この際特別な感謝をささげます。どうぞ来たる年にも一層御べんたつ下さるようおねがい申し上げます。

ニューカナデアン 一同

謹賀新年

細野[illegible]枝　家族一同
P.O. Box 340 Coaldale, Alta.

高橋民雄 トシ　家族一同
8515 Atlas Dr. S.E. Calgary, Alta.

中川 繁次 りつ　家族一同
Welling, Alta. Phone 752-2153

佐賀 情重 かつの　家族一同
4724 Nordegg Cres. N.W. Calgary 47, Alta. T2K 2M6

大野 健三 キヨ
P.O. Box 58 Barnwell, Alta. Phone 223-3905

謹賀新年

内田商会
内田頼三郎
Y. UCHIDA & CO.
329 Main St., Vancouver 4, B.C. Phone 684-2767

謹賀新年

賀状を差上げないで紙上にて年末年始のご挨拶を申し上げます

桂口 ミナオ
645 Emery St. East London 17, Ont.

紙上を借りて新年のごあいさつを申上げます

伊藤スガ
604 Willard Ave., Toronto 9, Ont.

喪中につき年末年始のご挨拶を失礼致します

木村 合掌
[illegible]く 忠夫 ちづ子 ブルース [illegible]澄 家族一同
R.R. No. 1, Coronado, Alta.

週に千弗 幸運クジ

トロント日系文化会館賞金の幸運クジ、一千弗の當籤者（十二月二十日）は松本ヒデオ氏、エジンコート・香籤三二六。

△一月七日 日本映画二回上映「大江戸の[illegible]」

御案内

在トロント日本[illegible]

新年祝賀会を左記により開催しますので、[illegible]案内いたします。

記

一、日時　一月一日（月）午後二時より四時まで。
一、場所　日系文化会館 123 Wynford Drive, Don Mills, Ont.

在[illegible]人 日系人 各位

―トロント佛教会―

修正会法要および 新年社交の夕べ開催について

一九七三年は、親鸞聖人ご誕生八百年を迎える記念すべき年です。トロント佛教会では、左記のとおり修正会法要及び新年社交の夕べを開催します。多数ご参集下さい。

▲修正会法要＝一九七三年一月一日(月)午前十一時　於本堂で新年の挨拶を交しましょう。

▲新年社交の夕べ＝一九七三年一月六日(土)午後七時半。いろいろのゲーム遊びやダンスを楽しみ、初笑い、大笑いでよい年でありますように―。

トロント佛教会
918 Bathurst St. Toronto

ニューイヤーズ・イヴ パーテイは當店で

デラックスな「みそか料理」とデラックスなステージを整えて皆様のご来店をお待ちしております。

□前売券發賣中・お一人十弗

レストラン・タバーン
日本の家
ト市ヤング街一〇三[illegible]番 電話 八六三-一〇〇二

[illegible]の若者

在カナダ 水野純子

[illegible]のだろう。

[illegible]ニューヨークで歩いてるただ一人の若者。人々はこの風景を何んの言葉あって必要業、通り過ぎてゆく。このニューヨークの空の下 僕ひとり本当に生きている。」

こんなアメリカン・ソングがふと思い出されて、生活すること、疲れた人の群とみつめていた。

都会は、ニューヨークにしても東京にしても、もはや手の施しようのないほど病んでいる、と思う。そんななかで 僕ひとり本当に生きている、と思える人はいったい何人いるだろうか。旅の道すがら トロントに二カ月滞在した私は、ヤング達の無謀をそんなことばを考えながらよく歩いた。

現代、巨大な都市のなかで、人は皆どこかしら病い魂を他人にだきれない無数が肩につき、そんなことを無視するうち、ひとりひとりはますます孤立し「生活するだけ」の人生はあけなく過ぎてしまう。都会で暮す人たちにとって 生きている、と云う実感は生活している長い時間のなかの、ほんのきらめき程度、

この時、トロントにすむ若者にとって、生きている意味とはどんなものだろうか。夕暮れどきのサブウェイで、車道、降りようとしている若者をみた。いつ電車が闇の向うから突進してくるかもしれない。彼の肩にはスケートがかかっていて多分ハッキーの練習から帰るところなのだろう。二、三人の友達もハッキーの道具を抱えている。どこにでもいるトロントの健全な若者達。しかし、その数人の若者は皆、何かの薬を飲んで酔っているのだ。夢の中の出来事のように車ノレールが降りようとしている。家に帰りつくまでには薬は切れ、また元のスポーツ青年に戻るのだろう。

ゴー・ゴー・トレーン、ゴーと呼ぶ若者なら大人の人波は遠くか、不安な眼差して、ちらちらと盗み見しているだけ。ハッキー帰りの若者がドラッグに酔う姿を目撃はしても、きばり制止できる大人は、そこにはいなかった。他人のことなどかまっていられないのだろうし、制止する力もないのかもしれない。スポーツを愛し そしてドラッグに酔う若者たち 時は明るく 闇から電車が突進してきたとしても真っ白な歯をみせてにっこり笑っているのではないだろうか。自分が死ぬのだ、などと考えず、夢でつくり出した夢のなかを生きている、という実感のまま。

都会は どこも病んでいる。人は生命つきるまで働くだけ。東京やパリやニューヨークは十分に腐れきって若者の魂は暗いうつろになってしまっているが、トロントの若者はまだどこかに明るい光を残していて、それ故、現代の毒を疑うことなく、どっぷり吸い込んでしまうような危うさがある。

トロントの街も 東京などに比べ、廣く整然としてすみよい都会の外観を保っているが、腐れる都会のぐつぐつ、腐敗しつつある臭気みたいなものが感じられ、それはトロントという都会が現代の波のなかで、病るく素朴なカナディアンを保っていられなくなった証しではなかろうかと思ったりした。巨大な力ではいと押すと、トロントもまた他の都会のように腐れ切ってしまうのだろうか。

日本では、すでに自然は人間が汚し切り、破壊は著しい。都会の中も人が住める環境ではない。しかし、カナダには自然があり、雪降る季節があり、人の力ではいかんともしがたい偉大なる力を身をもって感じることが出来る。ぐつぐつと腐敗している退廃の色、気まってしまうのか、力強い何かでそれを防ぐことが出来るのか。トロントはこれからどこへゆくのか。カナダはこれからどこへゆくのか。人はどうなるのか。自然はどうなるのか。私はどこへゆくのか。灯りを点したレクリー・ホールを眺めながら、思いは次から次へ湧がる。

生きている証しをトロントの街からみつけたいと、いろいろな国から集まった新しいカナディアンの行きかう様をみつめながら、私は小雪舞う繁華のヤング・ストリートを歩きつづけていた。

(日本でテレビ放送局のインタビュー記者として活躍。カナダを漫遊中の女性)

謹賀新年

紙上にて年末年始の御挨拶を申し上げます。

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26 McCraney St. Oakville, Ont.

遠藤カみよ
1456 Boufford Ave., Windsor Ont. N9J 1G8

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春美
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P.O. Box 131 Chapleau, Ont.

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ラッド敏幸
フロレンス美恵子
11 Kirk Street, Chatham, Ont. N7M 3P7

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謹賀新年

「神は愛であるから、讃辞レする者も愛とすることをもつて讃辞すべきである」—聖書ヨハネ四章二四初縁を讃辞して信仰を尊ぶるは人の義を弁め、萬民の幸福を祈る新年のお祝いなり。
大空の輝ての星は神の所有たり。
詩星の出現は神の御心、神の御業なり。
第二世界大戦、平和休戦は、月探検成果等の予告は御神靈の御告げ、神の御警示たり。
詩星の断を拒み、子供を追害したことは神の御業を無視した人間の無智、表現なり。

佐野繁一
Edward S. Sano, 11 Gough Ave., Toronto 6, Ont.

謹賀新年
モントリオール[illegible]
暮先業畏のもと、皆様には益き幸をお祝りのこととお慶び申し上げます。
開教使 高畑[illegible]
補教士 安居[illegible]
役員一同
会員一同

祝主聖誕 謹賀新年
モントリオール
日系合同教会
牧師 岩井[illegible]
信徒一同
[illegible] Champagneur Ave., Montreal [illegible]

HAPPY NEW YEAR
謹賀新年
正月早々御無沙汰しますので紙上でご挨拶申上げます
前田家
一枝
本「[illegible]」([illegible])まだ[illegible]があります。
Kay and Harold Maeda
Apt. [illegible] 3 [illegible] Square
[illegible] Toronto, Ontario

賀正
[illegible]ります
野田[illegible]
[illegible]
家族一同
[illegible] Ave., Toronto [illegible], Ont.

[illegible]い そして私は

（第一ページよりのつづき）

[illegible]の[illegible]大正の大[illegible]失くした[illegible]人の子[illegible]れない、[illegible]した日[illegible]いて[illegible]したことの一[illegible]かった。[illegible]として[illegible]い、[illegible]し、[illegible]するといったことも、[illegible]日も来る[illegible]として[illegible]一つこ[illegible]続けていったあの[illegible]女の一つの[illegible]大きを保ち続け[illegible]う。すべ[illegible]トッ[illegible]スッコイ[illegible]の上に[illegible]子でこすってみすり[illegible]といったように、[illegible]で作ってくれた。[illegible]たものだった。母は[illegible]っていたのだ。[illegible]ように、[illegible]けて[illegible]ること[illegible]ない。[illegible]いのであろうか。

私にとって長い[illegible]の日日がどれほど長かったであろう、下の子が二才の時思い切って仕事を始めた。それは決して容易なことではなかった。出せない時間を出すのである。[illegible]い時が無い。子供たちと居て出来る家事は後まわしにするということを根本にした。朝食後すぐ二才の子と仕事場に降り、昼食後もそのまますぐ仕事場に戻り、午後学校から帰る上の子が友人を連れてくることが多く数人の男の子で台所がいっぱいになることも常であった。その頃には一服仕事をやめ、お菓子を与えながら話を聞き、朝と昼食の皿洗いをしながら夕食の仕度をし、ベッドを直し掃除をするといったような、すべて一般の常識とは離れた自己流のやり方を通した。朝から寝室を片づけて掃除をし食事の後始末を洗うというやり方であったら一日に一時間も余裕を作ることは当時の状態では不可能であった。どうしても一日は二十四時間しか私には無いのだ。家事を[illegible]の面に[illegible]も仕事の方に主力を置いたわけだが、家事とは良くしようとしたら無限にあるもの、私が仕事に時間を掛ければ、それ丈家事は疎ろそかになる、帰り[illegible]ったことなのである。仕事と家事の間にあって私は[illegible]った、何が今一番大切なことであるのか、どれを初めにすべきかを。とても難しいことである。それは私自身の性格的物の考え方で、大事なこととの選択がされるわけだが、又夫の理解と協力ももちろんあつてのことであろう。あの当時の私の生活は、第三者が見たら狂気の沙汰であったに違いない。仕事場で二才の子には粘土をあてがったり、絵を描かせたりしながら仕事をした。二才少し前から人の顔を描き始めたこの子は絵を描かせておくと割に大人しかったのは私にとって幸なことであった。しかし二才では未だ母親を必要とすることが五分毎にあるといってもよい。私が手を放せないような、とくに細部を塗っているというような時にかぎって、非常事態が起きるということが多かった　つねに神経が張り、焦りがあった。子供たちが寝ついてから夜中までの時間がやはり仕事には向いた。昼のうちに夜仕事にすぐ掛れるように段取りをしておくわけだが、夜仕事をしようと予定すれば、昼間はかなりの無理をして働くわけで、子供たちが寝つくと安心感と共に強い疲労感に襲われてしまうのだ。気をふるい起して仕事につく、そのような夜に限って子供に起されるといったことも多かった。無理な状態にあって気力で仕事をするのだから時には疲労が重なり病犬のようになってしまうこともあった。周囲の人が体を悪くしてはと気遣つて、子供がもう少し成長するまで待つようにと勧めてくれたこともあった　無理なことは私にもよく解つていたし、体が大事なことも知っている筈であった　今までにも五分十分と少しの時間でもできるような仕事は続けてはきたが、この仕事は短時間では手がつけられないのだ。絵等を溶いたり絵の具を作ったりする丈でも一時間や二時間は楽にかかるといったように、最低一時間半から二時間は欲しいのだ　あの状態でそれ丈の時間を出すことは難かしかった。時間の出せる夜には疲労しきっていて気が乗らず仕事がやりにくかつたり、病気があってしたい時に時間が来てやめなくてはならなかったりといった具合に気持の切りかえも易しくはなかった　又仕事そのものが難かしかった。この仕事から六年間離れていた間に技術的なことも仕事の行程への感も私の手に戻ってくるまでに少しの時間が必要だった。（以下次号）

（バーリントン、人形作家）

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おとぎの國の[illegible]をみる如く

渡　辺　純　衛

三十年も昔のサンドンの冬

[illegible]に、表から裏にかけて、うづ高く積み上げられた雪を見ると、サンドンの冬が思い出される。もう三十年もの昔、しかも二年足らずの短かい生活であった戦時中のことであるが、[illegible]で育った私にはそこ[illegible]を思わすものがあったのと、多くの同胞[illegible]の親しさが心[illegible]に残っているからであろう。

その雪は白かった。後から後からと降り積む雪に、いつまでも白かった。

村の上手に、近堂さん達によって運転されていた発電所があって、昼夜を通してゼネレーターの音が村中に響きわたっていた。初めのうちは少なからず耳ざわりだったが、日がたつにつれて、時計の刻む音程にしか感じなくなった。そして、この音によってその日の天候まで察知するようになった。晴れた日にはトントンと軽快な音が空に向って吸われる如く、曇天の朝はこもった様な鈍い音が地をつたうのがベッドの中で感じとられるのであった。この音がいつも[illegible]に聞えていたので、村民が枕を高くして寝につくことが出来たのである。

電力のほかに水道や水洗便所もあって、往時のパウエル街のルーミング・ハウスを思わす三階木造建築で戦時中の移動地としては、なかなかの文化設備であった。二階の一室が私達一家五人―夫婦と三人の子供の居室であった。キッチンと食堂が共同であったから、お隣の一日のメニューも逐一わかったわけである。

二階の裏窓にせまる山の家々への坂道は雪が積ると子供達にとって絶好のスキー・スロープであった。ホームメードのスキーや橇など持ち出して、雪まみれになって暗くなるまで嬉々として遊びほうけていた。

表の窓からは一筋通りの村の大半を見通すことが出来た。佐藤さんの店に入った橇さばきに二頭立ての橇馬が、うなづくが如く頭を上下に動かし乍ら家々への薪を運んでいたり、時には小鳥帰りの空いた橇の端にちんまりと腰かけて、あてのないヒッチハイクを試みている腕白の群を見ることもあった。それらの連中も、今日では良い一家の主人として腕白三世に囲まれていることであろう。

また或る時は、コッダ切り出しの吉良さんの荒馬が白い息を吐き乍ら雪の中にたたらを踏み乍ら立ち上っているのを見ることもあった。一幅のお伽の国の絵を見る如くそれ等の光景を思い出すのである。

村を出はづれ山奥への道を幾つか曲って一哩も行くと村の発電所の音がきこえなくなり、氷のかれた渓をはさんで樹氷がつづき、その向うに雪の尾根が重なって見える辺に来ると、いかにも人里はなれた寂しさを感じる。雪道に添うて電柱が傾いたまま一条の雪にたるんだ電線をのせて見えかくれにつづいている。マインに通ずる電話線である。歩く度に音をきしる自分の靴音に振り返って見ても動く何者の影もない雪の中を上って行く。いかにも小さい自分の姿を思い起す。

マインの発電と用水の水源の見廻りに行くのが冬の間の一つの勤めであった。尺余の雪路を数哩も山峡を行き、雪折等をくぐって渓間のインテークに出る。暑い夏の日には緑のしたたりに涼をむさぼるのに最適の場所であったが、今は渓流にせまる壁面の岩も木の根も雪と氷に覆われ、その奇観には息をのむ程であった。

或る朝いつもの様に谷奥に向って新雪の道を上って行った。雪嶺を昇った陽が雪に反射してきらきらとまばゆい。少し朝寝して朝のつとめを怠って出て来たので、雪道を歩いているうちに生理作用をもよおして来た。要急のこととて道ばたの雪を被ったスプルースの下でそれを解決することにした。

雪を踏みならし体勢を構えたとき、ふと昔読んだことがある蘆花の「新春」の中の紀行文の一節が頭に浮かんで来た。これは作者が印度のある地方を旅行中にやはりもよおして来たのでとある大樹の下にうづくまり雄大な雪のヒマラヤの山を眺め乍ら脚下にとぐろを巻いた青大将の様なのに爽快な気持になったと言うのである。その風光を想い乍ら爽快な気持になっていたら突然下の方から一陣の風が起り吹雪となっておそって来た。はっと思って立上ったとたんにどさりと一朶の枝雪を頭上に被った。一瞬冷厳なものが首筋から心頭に針の如く突きぬけ、ヒマラヤの瞑想もふっとんで仕舞った。

この雪道を私の他に何者かが上って来るらしいことを発見した。大きいけれどもたしかに人間の足跡で、マインの水源より一哩ほど下手の同じ谷に向ってその足跡ははいっていた。

次の日雪道を下って来るその人に出会った。冬帽を目深にかぶった、白い髭の会釈だけでは誰人か分らなかった。「わしですよ」と日本語で言われてやっとそれがビクトリアの高田さんであったことが解った。同氏は照る日も降る日も毎日村民の命の水、発電と飲用水の水源のワッチに通っていられるのであった。

矍鑠鶴の如き高田さんはあの時も今日でも変らぬ元気さである。去る五月に米寿を迎えられトロント仏教会から延命杖を贈られたが青年の如くに闊歩する氏の杖を引く姿を想像することはおよそ不可能事である。来る四月には、トロント仏教会の団参に加わって京都までその健脚をのばされるそうである。

母をおもいそして私は

小　柳　喜　美　子

ニューカナデアンから何か意義ある寄稿をとのお便りを戴いて、些さかためらい、と同時に緊張感を覚えた。私のような至って非理論的なものに取り立てて話の出来ることがあるだろうか、又私はどのような生活態度を持って生きて来たのであろうかとの自問と、果して私はどれ丈の仕事をして来たといえるのであろう。良い仕事など何に一つして来なかったのではあるまいかとの自己批判的な思いとが絡み合い、又幼い頃から耳にして来た〝物を書くことは恥っ書き〟と其の言葉が教えているように文章に書き表わすということ丈に限らず、すべてものを表現するということはすなわち自己の表現に帰着すると日頃信じているので、そのために私が感じるであろう羞恥へのためらいであったのでもある。

自己の本質を掴むことは容易なことではないが私は思う、私とは何であろう。夫の世界に附随して生きている自分、外界の厳しい風にさらされる事なく夫の世界に依存している自己、その私とは一体何であろう。私は他の女性にこれを言っているのではない、あくまで私自身に問うているのである。妻の場が責任の無い安易な場であるとは言わない、良き妻良き母になるということの如何に理解し難く難しいことかを私も知った。夫や子供達は妻や母のうちに、知性と愛をそなえた良き理解者を、良き協力者を、良き友を、忠実な女中を、一流の料理人を、更に恋人を、そして不死身の魂と体軀とを持ちそなえ、野良着を着せればそこに似合い夜会服をまとえば社交婦人にもといったように、あげれば際限は無いが万能の女性像を求めているのだ。それは不可能事であるといえよう。私には今もって良き母とはどういうことなのであろうか、又どうあるべきかが理解出来ないでいる。

夫の世界に附随してのみ在る私、生存競争の渦にもまれることの無い温床の様な響きを残す妻の場、私はここに立っているのだ。そこの私を眺る幼い命、果してこの[illegible]りにぬくぬくとしていて良いのであろうか、この足場が何時どのような形で崩れ去らぬとは誰にも言えないであろう。崖の上から深い谷底を見下ろした時の様な[illegible]を覚えずにはいられない。この現実の[illegible]の場は何時崩れ去ることがあるかも予知出来ない不安な足場でもあるのだ。人はそれぞれ各自の現実を少しの恐れも無くして受諾しているのではあるまい。人は何を信じ何に頼って生きてゆくのであろう。神を信じて生きてゆくのであろうか、或は人を愛して生きてゆくのであろうか、ただ、ちゃつと受けるべくして耐えつづけてゆくのであろうか。或は創作に命をかけるのであろうか。私は強い人間では無い。[illegible]となく生きつづけてゆくことの[illegible]は到底無い。気力を見失いそうな[illegible]を、[illegible]におそわれては、すがりつくような思いで音楽に救いを求めずにはいられなかった。だが、決して音楽は甘い言葉で答えてはくれない。私はやがて私自身との戦いのうちに、その源をさぐらねばならないことを悟った。

生きているということは自己との戦いの連続に他ならないと言えるであろう。私は如何に私を持し、如何に在るべきか、そして如何により良く生くべきかを問いつづけて来た。子供たちが未だ小さかった頃のことである。幼児に振りまわされる事と育児に終始した日々、夜も二度三度と起こされるということも常であった[illegible]の頃、私は敢て二時間[illegible]と呼ぶその頃の[illegible]の[illegible]ったただ中で[illegible]った。私は今日の一日をどう[illegible]のであろうか、[illegible]た、育児に[illegible]に、[illegible]夜遅くまで[illegible]かしこれが今日[illegible]いに[illegible]たと言[illegible]ろうか。[illegible]た。しかし[illegible]ては[illegible]い[illegible]り[illegible]ゆく[illegible]も[illegible]ら[illegible]い[illegible]した[illegible]いたので[illegible]して[illegible]い。子[illegible]いものだ。[illegible]える[illegible]を人は[illegible]一番[illegible]さい時に[illegible]しな[illegible]である」と。それ[illegible]いわけでは[illegible]か[illegible]うとの小さ[illegible]来なかったか[illegible]しかし、[illegible]り返し[illegible]れたあの日々に、[illegible]夏を[illegible]つつ[illegible]己[illegible]ことで甘んじていられ[illegible]つたのだ。[illegible]れるかも知れない。[illegible]女性の人生で大きく占[illegible]結婚や育児が女性に[illegible]全てでは無く、[illegible]してのすべてではある[illegible]と思うのである。[illegible]りが仕事に[illegible]の日々に[illegible]を、心のうちで[illegible]々、それ[illegible]う。

（以下二頁に續く）